BINT HAWWA KE MASAIL AUR INKA SHARAYI HAL

SAWAAL No 1:- Me Ek Ba Pardah Khatoon Hu, Shohar Pichle 3 Years Se Kifaalat Nahi Kar Rahe Hai Na Mere Walaidain Par Zaur Daal Sakte Hai Aur Na Hi Mere Sasuraal Wale Koi Notice Lete Hai Yah Mera Dusra Nikah Hai Sawal Yah Hai Ke Halaat Se Majboor Ho Kar Mujhe Job Karni Hai Aur Apne Bhai Ka Hath Bhi Batana Hai Jis Ke Liye Mujhe Face Ka Pardah Nahi Karna Hoga Kun Ki Baqi Job Bahut Kam Salary Wala Hai Aur Us Se Ghar Walo Ki Me Kifaalat Nahi Kar Paaungi. Dua Ke Sath Meri Rehnumaai Kar De.

JAWAAB:- (1) Aurat Ghar Ki Zeenat Hai Apne Bachcho Ki Tarbiyat Shohar Ki Khidmat Aur Ghar Ki Zimma Dariya Us Ke Sar Hai Is Wajah Se Islaam Ne Aurat Ko Ma'shi Tag Wa Do Se Najaat De Di Hai. Agar Aurat Ghar Chod De Aur Bahar Ki Zimma Dariya Ada Karne Lag Jaae To Ghar Weeraan Balke Kuch Waqt Barbaad Ho Jata Hai Magar Jo Surat E Halaat Aap Ne Zikar Ki Aysi Surat Me Aap Kisi Idarah Ya Ba Asar Logo Ke Zariya Shohar Par Akhraajat Ka Dabaao Dale Agar Fir Bhi Woh Nafqa Bardashat Karne Par Raazi Na Ho To Talaaq Ka Mutalba Kar Sakti Hai Ya Khula Le Sakti Hai Fir Iddat Ke Baad Kisi Teesre Swaleh Mard Se Nikaah Kar Ke Allaah Ke Fazal Se Apni Zindagi Khushgawaar Bana Sakti Hai Un Sab Chizo Ke Bawajood Bhi Nokri Ki Zaroorat Padhe To Jaan Le Islaam Ne Aurto Ko Nokri Karne Se Mana Nahi Kiya Hai Ek Aurat Sharai Hudood Me Reh Kar Uske Liye Jo Wazeefa Jaiz Hai Anjaam De Sakti Hai Aur Uske Zariya Woh Apne Aur Ahle Khana Ki Parwarish Kar Sakti Hai Maslan Silaai,Kadaai, Safaai,Umoor E Khana Dari Companys Me Aur Taalimi Idaro Me Mazdoori Wagairah Nokri Ke Liye Sharai Hudood Yani Hijaab Ki Pabandi, Ikhtilaat Se Ijtinaab,Iffat Aur Ismat Ki Hifazat, Mehram Ke Sath Safar Aur Khalawat Se Doori Zaroori Hai. Islaam Me Ayse Kisi Job Ki Ijazat Nahi Hai Jis Se Pardah Hatana Padhe, Agar Hijaab Ke Sath Thoda Hi Salary Mile Wahi Ikhtiyaar Kare Aur Sabar Aur Qinaat Se Zindagi Guzare Sath Hi Allaah Se Mazeed Behtari Aur Maal Me Barkat Ki BaKasrat Dua Kare Wahi Mushkil Door Karne Wala Aur Sare Jahan Ko Palne Wala Hai.

SAWAAL NO 2:- Surah Kahaf Padhne Se Sakeenat Naazil Hoti Hai Uska Kiya Mani Hai? Kiya Uske Padhne Se Gharelu Masaail Hal Ho Jate Hai Ya Ghar Me Sukoon Aata Hai?

JAWAAB:- Sakeenat Ka Nuzool Surah Kahaf Ki Qiraat Ke Sath Khaas Nahi Hai Balke Yah Mukammal Quraan Ke Liye Aam Hai Go Ke Pas Manzar Me Ek Sahabi E Rasool Ka Surah Kahaf Padhne Ka Zikar Hai Taaham Farmaan E Rasool Bukhari Me Un Alfaaz Me Hai:

اقرا افلان لانها السكينة نزلت للقرآن او تنزلت للقرآن.(بخاري شريف:3614)

Quraan Padhta Hi Reh Kuy Ke Yah Sakeenah Hai Quraan Ki Wajah Se Naazil Hui Ya(Uske Bajaae Raawi Ne(تنزلت للقرآن)Ke Alfaaz Kahe.

Aur Sahih Muslim Me In Alfaaz Ke Sath Waarid Hai.

فانها السكينة تنزلت عند القرآن .او تنزلت للقرآن.(مسلم شريف :794)

Tarjumah: Yah Sakeenat (Itminaan Aur Rehmat) Thi Jo Quraan(Ki Qiraat) Ki Bina Par(Badal Ki Soorat Me)Utri.

Allaah Ki Rehmto Ki Koi Intiha Nahi. Quraan Ki Qiraat Se Aysa Bhi Mumkin Hai Ke Ghar Ke Fitne,Tanazo Aur Masaail Khatam Ho Jaae Ya Be Chain Dil Ko Us Se Thandak Aur Sukoon Pohnche Rehmat Ke Farishto Ka Nuzool Ho Taaham Qiraat Ke Sath Quraan Ke Deegar Huqooq Bhi Ada Kiye Jaae Maslan Uske Maani Par Gaur Aur Khauz, Aayat Se Ibrat Aur Nasihat Dawat Aur Amal Ka Jazba Wagairah.

SAWAAL NO 3:- Ham Apne Yaha Dawat Aur Tableeg Ka Kaam Karte Hai Aur Mushrikeen Me Aksar Log Meelaad Manane Wale Hai Pehle Log Quraan Class Aur Deegar Dars Me Aate The Par Jab Se Unko Pata Laga Ham Meelaad Nahi Manate To Quraan Class Me Nahi Aa Rahe Hai Ayse Me Kiya Kare?Khule Aam Ham Meelaad Ka Inkaar Karte Rahe Ya Hikmat Ke Tahat Pehle Logo Ko Quraan Se Jode Aur Fir Aahista Aahista Unhe In Bidaat Ke Bare Me Bataae Samjh Nahi Aa Raha Plz Rehnumaai Kare Ke Hame Kiya Karna Chahiye?

JAWAAB:- Dawat Me Hikmat Aur Baseerat Apna Na Chahiye Magar Dawat Ke Liye Khud Ko Meelaadi Manwana Ya Zaahir Karna Bidat Aur Ahle Bidat Ki Madad Karna Hai Bila Shuba Dawat Ka Kaam Hikmat Ke Sath Kare Yah Bade Ajar Ka Kaam Hai Magar Khud Ko Bidati Ka Muavin Na Zaahir Kare Kuy Ke RasoolﷺNe Hame Munkiraat Par Khamoshi Ikhtiyaar Karne Ka Hukam Nahi Diya Hai Balke First Hath Se Mitane, Second Zabaan Se Nasihat Karne Third Dil Me Use Bura Janne Ka Hukam Diya Hai Bhale Aap Ke Dars Me Logo Ki Kami Ho Magar Haq Ki Taleem De Milaadiyo Se Gusse Me Nahi,Hikmat Se Baat Kare Taham Milaad Manane Wale Bhi Thik Aur Na

Manane Wale Thik Aysi Policy Na Apnane Yaad Rakhe Haq Ki Pairwi Karne Wale Aur Haq Qabool Karne Wale Har Daur Me Kam Rahe Hai Dawat Ka Maqsad Bheed Jama Karna Nahi Haq Baat Pohnchana Ho Chahe Is Ke Qabool Karne Wale Thode Hi Kuy Na Ho.

SAWAAL NO 4:- Agar Miya Biwi Bos Aur Kinaar Kar Rahe Ho Aur Azaan Hone Lage To Azaan Ke Ahtiraam Ke Liye Yah Amal Chhod Dena Chahiye Ya Nahi?Aur Agar Nahi Chhodna Chahiye To Kiya Azaan Ka Jawab Dena Zaroori Hai? Nez Agar Halat E Jima Ho Aur Us Dauraan Jamat Khadi Ho Jaae To Kiya Is Amal Ko Rok Dena Chahiye Ya Khane Par Qiyaas Kiya Ja Sakta Hai Jis Tarah Ek Hadees Hai Ke Agar Khana Samne Rakha Ho To Pehle Khana Khaae Mehrbaani Hogi Rehnumaai Farmaae.

JAWAB:- Azaan Ka Maqsad Logo Ko Namaaz Ki Taraf Bulana Hota Hai Jab Masjid Me Azaan Hone Lage To Sare Kaam Kaaj Chhod Kar Namaaz Ke Liye Taiyyar Hona Chahiye Aur Awwal Waqt Par Namaaz Ada Karna Chahiye Kuy Ke Nabiﷺ Ka Farmaan Hai:

اف ضل الاعمال الصلاة ف ي اول وق تها.(صح يح الجامع :1093)

Tarjumah:- Behtareen Amal Namaaz Ko Uske Awwal Waqt Me Ada Karna Hai.

Aur Jab Jima Ki Halat Me Azaan Hone Lage Ya Iqamat Ki Awaaz Sunaai De To Us Amal Ko Jaari Rakhne Me Koi Haraj Nahi Taham Us Se Jald Faragat Haasil Kar Ke Aur Gusal Kar Ke Namaaz Ada Kare Yaad Rahe Azaan Sunne Ke Baad Bhi Qasadan Bistar Par Lete Rehna Hatta Ke Iqaamat Hone Lage Tab Jima Karna Hamari Kotaahi Aur Namaaz Se Gaflat Hai Jaha Tak Azaan Ka Jawab Ka Masala Hai To Yah Sab Par Waajib Nahi Balke Farz Kifaaya Aur Bade Ajar O Sawab Ka Haamil Hai Is Liye Miya Biwi Se Baat Cheet Ya Bos Aur Kinaar Ke Dauraan Jawab Dena Chae To Dene Me Koi Haraj Nahi Hai Lekin Jima Ke Waqt Azaan Ka Jawab Dene Se Ulma Ne Mana Kiya Hai Jab Is Amal Se Faarig Ho Jaae To Baqiya Kalmaat Ka Jawab De Sakte Hai.

SAWAAL NO 5:- Ghar Me Parrot Aur Parinadah Rakhna Jaiz Hai?

JAWAAB:- Ha Ghar Me Parrot Ya Khubsuraat Aur Khushhalan Parinadah Rakhna Use Palna Aur Pinjre Me Band Karna Jaiz Hai Is Sharat Ke Sath Ke Uski Dekh Rekh Ki Jaae Aur Us Ki Khurak Ka Intizaam Kiya Jaae NabiﷺKe Zamane Me Abu Umair Nami

Bachcha Ek Sparrow Se Khela Karta Aap Ne Use Aazaad Kar Dene Ya Na Khelne Ka Hukam Nahi Diya.

SAWAAL NO 6:- Gair Muslim Hindu Aur Kufaar Ke Hotel Me Khana Khana Kaisa Hai Woh Log Najis Hote Hai Aur Unki Kamaai Haraam Ki Hoti Hai?

JAWAAB:- Yaqeenan Kaafir Najis Hote Hai Magar Uske Hath Ka Pakaya Hua Halaal Khana Najis Ke Hukam Me Nahi Hai Agar Aysa Hota To Rasoolﷺ Yahudi Ka Paish Kiya Khana Kabhi Nahi Khate Is Se Maloom Hota Hai Ke Kuffar Ke Hath Ka Pakaya Hua Khana Jo Hamare Liye Sharan Halaal Ho Uske Hotel Me Kha Sakte Hai Taham Jis Jagah Sharaab Aur Kabaab Aam Ho Aysi Jagah Khane Se Parhez Kare Khususan Jab Khinzeer/Pig Wagairah Pakaya Jata Ho Kuy Ke Banaae Aur Khaae Gae Ayse Bartan Me Aap Bhi Khaenge Nez Yah Ilm Rahe Ke Kuffar Ke Hotel Se Ijtinaab Kar Sake To Behtar Hi Hai Aur Zaroorat Padh Jaae To Haraj Nahi Aur Kuffar Ki Har Kamaai Haraam Nahi Hai Maslan Hotel Ki Kamaai Haraam Nahi Hai Illa Yah Ke Usme Bhi Haraam Kaari Karta Ho Yaha Hotel Me Hame Uski Haraam Kamaai Se Sarokaar Nahi Hai Halaal Food Se Matlab Hai.

SAWAAL NO 7:- Kiya Wazu Ke Dauraan Bate Karna Mana Hai Bahut Sari Masajid Me Wazu Wali Jagah Likha Hota Hai Ke Dauraan E Wazu Bate Hargiz Na Kare Kiya Yah Baat Sahih Hai?

JAWAAB:- Me Ne Aaj Tak Kahi Kisi Masjid Ke Wazu Khane Me Aysa Likha Nahi Dekha Albatta "Wazu Me Israaf Na Kare" Is Qisam Ka Jumla Likha Hota Hai. Mumkin Hai Aurto Wale Wazu Khano Me Aysa Kahi Likha Hot Ho Kuy Ke Aurte Bate Ziyadah Karti Hai Aur Baat Karte Karte Wazu Banane Me Pani Ziyadah Kharch Hoga Bahar Haal ! Wazu Ke Dauraan Baat Karna Shariat Ki Taraf Se Mana Nahi Hai.

SAWAAL NO 8:- Aaj Kal Masajid Me Mareezo Ke Liye Namaaz Ki Adaegi Ki Khaatir Kursiya Rakhi Hoti Hai Aur Uske Aage Takhti Lagi Hui Hoti Hai Namaazi Jab Sajdah Karta Hai To Woh Us Takhti Par Sajdah Kar Leta Hai Is Amal Ki Sharai Hesiyat Kiya Hai?

JAWAAB:- Shaikh Swaleh Al Fauzaan Ne Aysi Kursi Par Sajdah Karna Na Jaiz Kaha Hai Jis Me Sajdah Ke Liye Aage Takhti Lagi Ho Unka Istidlaal Hai Ke Nabiﷺ Ne Ek Mareez Ko Pillow Par Sajdah Karte Hue Dekha To Use Phaink Diya. Is Liye Kursi Par Namaaz Padhne Wale Mareez Ko Chahiye Ke Agar Zameen Par Sajdah Karne Ki Qudrat Rakhta Ho To Zameen Par Sajdah Kare Warna Kursi Par Hi Ruku Ke Muqable Me Zara Ziyadah Jhuk Kar Sajdah Kare.

SAWAAL NO 9:- Namaaz Ke Dauraan Agar Kisi Ka Wazu Toot Jaae To Kiya Us Par Namaaz Chhod Kar Wazu Karna Lazmi Hai?

JAWAAB:- Agar Namaaz Ke Dauraan Kisi Ka Wazu Toot Jaae To Use Namaaz Tod Kar Fir Se Wazu Karna Zaroori Hai Aur Naye Sire Se Namaaz Shuru Karna Hai.

SAWAAL NO 10:- Agar Lafz Ba Lafz Sikhne Ka Mamla Ho To Kiya Haizah Aurat Apne Hatho Me Quraan Le Sakti Hai?

JAWAAB:- Sahih Qaul Ki Roshni Me Haiz Wali Aurat Bagair Chhue Quraan Majeed Ki Tilawat Kar Sakti Hai Kuy Ke Mumaniat Ki Koi Daleel Nahi Hai Albatta Jaha Tak Chhune Ka Masala Hai To Hatho Me Dastane Pehan Kar Musahhaf Pakde Yani Sikhne Ya Sikhaane Ya Tilawat Ki Garaz Se Jab Quraan Uthaane Ki Zaroorat Ho To Apne Hatho Me Dastane Pehan Le. Imaam Bukhari RH Ne Apni Sahih Me " Kitabul Haiz" (Baabo Qiraatir Rajulo Fi Hajri Imratihi Wahiya Haaizun " Ke Tahat Tarjumah Al Baab Ke Taur Par Ek Asar Zikar Kiya Hai: وکان ابو وائل یرسل خادمہ وھی حائض الی ابی رزین فتاتیہ بالمصحف فتمسکہ بعلاقتہ

Abu Waail Apni Khadimah Ko Haiz Ki Halat Me Abu Razeen Ke Paas Bhejte The Aur Unke Yaha Se Quraan Majeed Juzdaan Me Lipta Hua Apne Hath Se Pakad Kar Lati Thi.

SAWAAL NO 11:- Aurat To Umuman Ghar Me Hi Farz Namaaz Ada Karti Hai Aur Woh Faraaiz Me Quran Ki Tilaawat Unchi Qiraat Se Karna Chahti Ho To Kiya Fajr Magrib Aur Isha Ki Namaaz Me Woh Unchi Qiraat Kar Ke Namaaz Ki Adaegi Kar Sakti Hai ?

JAWAAB:- Namaaz Aurto Par Waise Hi Farz Hai Jaise Mardo Par Albatta Jaha Namaaz Me Aurto Ke Liye Khususiyat Hai Woh Halat Unke Liye Alag Hogi. Jehri Wali

Namaaze Yani Fajr, Magrib Aur Isha Mardo Ki Tarah Aurto Ke Haq Me Bhi Jehri Me Masnoon Hai Lihaza Woh Ghar Me Un Namaazo Ki Adaegi Jehri Kar Sakti Hai Albatta Agar Unki Awaaz Koi Ajnabi Mard Sunne Wala Ho To Fitne Se Bachne Me Liye Sirri/Dhimi Padhe.

SAWAAL NO 12:- Is Jumle Ka Mujhe Tarjumah Maloom Karna Hai.

"ما اعان علی نظم مروءات الرجال کالنساء الصوالح"

JAWAAB:- Taarikh E Damishq Li Ibne Asaakar Aur Almajalisa Wa Jawahirul Ilm Liddinwariyi Ke Mazkoor Hai Ke قتیبة بن مسلم Ne Zikar Kiya Hai Ke Arab Ke Kuch Hukma Ka Kehna Hai.

"ما اعان علی نظم مروءات الرجال کالنساء الصوالح"

Yani Mardo Ki Muruat Ki Tanzeem Aur Hifaazat Me Nek Aurto Ne Jitni Madad Ki Utni Kisi Ne Nahi Ki"

Is Qaul Me Nek Aurto Ki Taarif Ki Gai Hai Ke Unki Wajah Se Mardo Ki Islaah Hoti Hai Aur Unke Akhlaaq Muruat Ki Hifazat Hoti Hai.

SAWAAL NO 13:- Dauraan E Tawaaf Namaaz Ke Waqt Kuch Aurte Apne Mardo Ke Sath Namaaz Ke Liye Mardo Ki Saff Me Khadi Ho Jati Hai Iske Bare Me Kiya Hukam Hai Aur Isi Tarah Edian Ki Namaazo Me Kuch Maqaamat Par Galiyo Me Rash Ki Wajah Se Aksar Aurte Aur Mard Aage Piche Ek Sath Namaaz Me Khade Ho Jate Hai Uska Bhi Kiya Hukam Hai?

JAWAAB:- Aurto Ki Saf Mardo Se Alag Aur Aakhir Me Honi Chaahiye Is Wajah Se Aurto Ko Haram Me Namaaz Padhte Waqt,Ya Edain, Namaaz E Juma Aur Faraaiz Mardo Ke Sath Ada Karte Waqt Sab Se Aakhir Me Mardo Se Alag Saff Bana Kar Namaaz Ada Karna Chahiye Aur Umooman Aurto Ke Liye Masaajid Aur Musalli Me Jagae Makhsoos Kar Di Jati Hai In Me Hi Namaaz Padhna Chahiye Lekin Agar Kabhi Rash Ki Wajah Se Mardo Se Aage Namaaz Padhna Padh Jaae Us Haal Me Nikalne Ka Ikhtiyaar Nahi To Us Halat Me Padhi Gai Namaaz Sahih Hai Lekin Ek Hi Saff Me Mardo Ke Sath Mil Kar Khada Hona Jaiz Nahi Hai Ha Kaafi Rash Ho Aur Mardo Se Right Ya Left Zara Hat Kar Namaaz Padh Li Gai To Bhi Sahih Hai Ikhtilaat (Rash Ki Wajah Se Mard Ke Sath Khada Hona Padh Jaae) Ki Wajah Se Aurat Jamaat Se Namaaz Chhod Deti Hai To Jaiz Hai.

SAWAAL NO 14:- Kisi Ne Piano Banane Ke Liye Khareeda Aur Baad Me Use Apne Gunaah Ka Ahsaas Hua To Kiya Use Bech Kar Uska Paisa Halaal Hoga?

JAWAAB:- Agar Piyano Is DuKaan Wale Ko Lauta Sakta Hai Jis Se Khareeda Hai To Behtar Hai Aur Wapis Liya Gaya Paisa Bhi Halaal Hai Aur Woh Dukaandaar Wapis Na Le To Kisi Dusre Shakhas Ke Hatho Bechne Par Us Shakhas Ke Gunaah Me Shareek Ho Jaae Ga Is Liye Kisi Dusre Shakhas Ke Hatho Bechne Se Behtar Hai Ke Use Tod Kar Na Qaabil E Istimaal Bana De.

SAWAAL NO 15:- Kiya Riyazul Jannah Me Namaaz Padhne Ki Koi Khususiyat Hai?

JAWAAB:- Riyazul Jannah Yah Woh Mubarak Jagah Hai Jo Nabiﷺ Ke Ghar Yani Hujra E Aaisha RA Se Mimbar Shareef Ke Darmiyan Me Hai Iska Naam Riyazul Jannah Yani Jannat Ka Baagicha Hai Yah Naam Is Liye Padha Ke Rasoolﷺ Ne Irshad Farmaya:

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ، ح وحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللهِ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَمِنْبَرِي عَلَى حَوْضِي»

حضرت ابو ہریرہ رضی اللہ تعالیٰ عنہ سے روایت ہے کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: میرے گھر اور میرے منبر کے درمیان کی (جگہ) جنت کے باغوں میں سے ایک باغ ہے۔ اور میرا منبر میرے حوض پر ہے۔

Is Hadees Ki Roshni Me Us Maqaam Ki Badi Fazilat Maloom Hoti Hai Yah Duniya Ka Mubarak Maqaam Aur Zameen Ka Mubarak Tukda Hai Lihaza Agar Kisi Ko Masjid E Nabwi Aane Ka Mauqa Mile To Yaha Ibaadat,Zikar,Allaah Se Dua Aur Apne Gunaaho Se Taubah Aur Astagfaar Karna Chahiye Is Jagah Par Nabiﷺ Se Bhi Khaas Taur Se Ibaadat Karna Sabit Hai Yazeed Bin Abi Ubaid Bayan Karte Hai Ke Me Salmah Bin Akwah RA Ke Sath(Masjid E Nabwi Me) Haazir Hua Karta Tha Salmah RA Hamesha Is Sutoon Ko Samne Kar Ke Namaaz Padhte Jaha Quraan Shareef Rakha Rehta Tha Mene Un Se Kaha Ke Ay Abu Muslim! Me Dekhta Hu Ke Aap Hamesha Usi Sutoon Ko Samne Kar Ke Namaaz Padhte Hai Unhone Kaha:

فَإِنِّي رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّ مَ يَتَحَرَّى الصَّلَاةَ عِنْدَهَا.

Tarjumah:- Mene Rasoolﷺ Ko Dekha Ke Aap Bhi Yaha Khaas Kar Namaaz Ada Kiya Karte The.(Bukhari Sharif #502)

Kanzul Umal(34950)Aur Musnad E Firdaus (5676) Me Zaeef Sanad Se Ek Rivayat Hai:

من سره ان يصلي في روضة من رياض الجنة فليصل بين قبري و منبري.

Tarjumah:- Jise Riyazul Jannah Ki Kiyaari Me Namaaz Ada Karna Pasand Aae Woh Meri Qabar Aur Mere Mimbar Ke Darmiyan Namaaz Padhe.

SAWAL NO 16:- La Hawla Wala Quwwata Illa Billaah Ka Sahih Tarjumah Bata De Aur Uske Sath Ma Shaa Allah La Quwwata Illa Billaah Bhi Padh Sakte Ya Sirf La Hawla Wala Quwwata Padhna Kaisa Hai Nez Teeno Me Ziyadah Ajar Kis Kalmah Me Hai?

JAWAAB:- La Hawla Wala Quwwata Illa Billaah Ko Hoqla Kaha Jata Hai Yah Azaan Me Hayyalatain Ka Jawab Hai Aur Nabiﷺ Ke Farman Me Iski Badi Fazilat Aai Hai Uska Mani Hai [Neki Karne Ki Taqat Aur Buraai Se Bachne Ki Himmat Allaah Ke Bagair Mumkin Nahi]

Nabiﷺ Ne Farmaya:

حَدَّثَنَا حَرْبُ بْنُ سُلَيْمَانَ ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ ، عَنْ أَيُّوبَ ، عَنْ أَبِي عُثْمَانَ ، عَنْ أَبِي مُوسَى ، قَالَ : كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ ، فَكُنَّا إِذَا عَلَوْنَا كَبَّرْنَا ، فَقَالَ : ارْبَعُوا عَلَى أَنْفُسِكُمْ ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا ، تَدْعُونَ سَمِيعًا بَصِيرًا قَرِيبًا ، ثُمَّ أَتَى عَلَيَّ وَأَنَا أَقُولُ فِي نَفْسِي : لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ، فَقَالَ لِي يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ : قُلْ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّهَا كَنْزٌ مِنْ كُنُوزِ الْجَنَّةِ ، أَوْ قَالَ : أَلَا أَدُلُّكَ بِهِ.(بخاری شریف #7386)

ہم بی حزی ک صلی الله علیہ وسلم کے ساتھ ایک سفر میں تھے اور جب ہم کسی بلندی پر

چڑھتے تو زور سے (چلا کر) تکبیر کہتے۔ اس پر نبی کریم صلی الله علیہ وسلم نے

فرمایا کہ لوگو! اپنے اوپر رحم کھاؤ! الله بہرا نہیں ہے اور نہ وہ کہیں دور ہے۔ تم لوگ

بہت سننے والا اور قریب ہے۔ اور نبی کریم صلی الله علیہ وسلم ایک بلند ذات کو پکارتے ہو جو

میرے پاس آئے۔ میں اس وقت دل میں «لا حول ولا قوة إلا بالله» کہہ رہا تھا۔ نبی کریم صلی الله علیہ وسلم

قوۃ ولاحول لا» !ق یس ب ن ء ببداﷲ لہ” ف رم ای ا سے مجھ نے و س لم ء ل یہ اﷲ لہ ص لی ک ری مز بی

ع ل یہ اﷲ لہ ص لی آپ ی ا “ہے۔ خزاز ہ ای لك سے م یں خزاز وں کے ج نت ی ہ ک ہ ک روک ہا «ب ا اللہ إلا

دوں۔ ب تاز ہ ی ہ تم ہ یں م یں ک یا ک ہ ف رم ای ا نے و س لم

Is Liye Is Azeem Zikar Ka Kasrat Se Wird Karna Chahiye Aur Ma Sha Allaah La Quwwata Illa Billaah Bhi Ek Zikar Hai Yah Surah Kahaf Ki(39) Aayat Me Aaya Hai Un Alfaaz Ke Zariya Allaah Ka Shukar Baja La Sakte Hai Aur Isi Tarah Kisi Ko Kisi Ka Maal Aulaad Ya Kisi Ka Haal Achcha Lage To Yah Kalmah Keh Sakte Hai Iska Faidah Yah Hoga Ke Nazre Bad Se Hifazat Hogi Aur Sirf La Quwwata Illa Billaah Ka Zikar Nahi Milta Is Liye Nazre Bad Se Bachne Ke Liye Ma Sha Allaah La Quwwata Illa Billah Aur Zikar Ke Taur Par La Hawla Wala Quwwata Illa Billah Kaha Jaae.

SAWAL No 17:- Basa Awqaat Bachcho Ko Sulane Ke Liye Sone Ke Azkaar Padhati Hu Magar Us Waqt Soti Nahi Hu Kiya Mujhe Sone Ke Waqt Azkaar Dubarah Padhne Hai?

JAWAAB:- Sone Ke Azkaar Sone Se Pehle Padhna Hai Agar Koi Bachcho Ko Sulane Ke Liye Use Azkaar Padhaae To Bilashuba Padhne Wale Ko Bhi Faidah Hoga Taham Jab Khud Bistar Par Sone Jaae To Us Se Pehle Dubarah Azkaar Padh Le Kuy Ke Yah Azkaar Bistar Par Jane Ke Waqt Sone Se Pehle Ke Hai Jab Insaan Sone Ki Niyyat Se Us Se Pehle Padhe. Ha Agar Bachcho Ke Sote Waqt Unhe Azkaar Padhaae Aur Khud Bhi Woh Usi Waqt Sone Lage To Apni Taraf Se Bhi Niyyat Kar Le Yah Ek Martaba Bhi Kaafi Ho Jaae Ga.

SAWAAL NO 18:- Me Chand Mahinah Pehle Me Umrah Kar Ke Aai Hu Aur Dauraan E Tawaaf Kaba Hi Ko Dekhti Rahi Jab Waapis Ghar Aai Hu To Maloom Hua Ke Tawaaf Ke Dauraan Kaba Ki Taraf Dekhna Sakhat Mana Hai Kiya Waqai Yah Baat Sach Hai?

JAWAB:- Kaba Ki Taraf Dekhna Mana Nahi Hai Chahe Tawaf Me Ho Ya Bagair Tawaf Ke Asal Me Logo Me Yah Aqeedah Mashhoor Hai Ke Kaba Ki Taraf Pehli Nazar Padhne Par Dua Karne Se Qabool Hoti Hai Lekin Us Baat Ki Koi Haqeeqat Nahi Hai Ha Ek Zaeer Hadees Me 4 Jagah Par Aasmaan Ka Darwazah Khulne Aur Dua Qabool Hone Ka Zikar Hai Un Me Se Ek Khana Kaba Ki Deedaar Ke Waqt Hai Yah Zaeef Hadees Hai Is Liye Daleel Nahi Pakdi Jaae Gi.(Dekhe Silsila Zaeefah:3410)

Behar Haal Aap Ka Tawaaf Sahih Hai Aaindah Yah Zehan Me Rahe Ke Tawaaf Me Kaba Ki Taraf Dekhna Na Zaroori Hai Aur Na Hi Ibadat Chalte Hue Nazar Padh Jaae Ya Uski Azmat Ka Khayaal Kar Ke Use Dekhne Lage To Koi Haraj Nahi Hai Magar Yah Aqeedah Na Rakhe Ke Us Par Nazar Kar Ke Dua Karne Se Dua Qabool Hogi Warna Nahi.

SAWAAL NO 19:- Ek Shakhas Din Me Sota Hai To Kiya Woh Raat Ke Azkaar Padhe Ga?

JAWAAB :- Is Silsile Me Ulma Ke Alag Alag Aqwaal Hai Kuch Ne Kaha Hai Ke Yah Raat Ke Sath Hi Khaas Hai Aur Kuch Ne Kaha Ke Din Me Sone Ke Waqt Bhi Padh Sakte Hai Ek Teesra Qaul Jo Munasib Maloom Hota Hai Jise Shaikh Ibne Baaz RH Ne Ikhtiyaar Kiya Hai Ke Jo Azkaar Raat Me Sone Ke Sath Khaas Hai Woh Raat Me Padhe Jaae Example:

وحَدَّثَنَا أَبُو نُعَيْمٍ ، حَدَّثَنَا سُفْيَانُ ، عَنْ مَنْصُورٍ ، عَنْ إِبْرَاهِيمَ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ ، عَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ قَرَأَ بِالْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَتَاهُ.(بخاری شریف :٥٠٠٩)

رسول اللہ صلی اللہ علیہ وسلم نے فرمایا کہ جس نے سورۃ بقرہ کی دو آخری آیتیں رات میں پڑھ لیں وہ اسے ہر آفت سے بچانے کے لیے کافی ہو جائیں گی۔

Yah Raat Me Sone Ke Sath Khas Hai Aur Nabiﷺ Ka Farmaan Ke Jab Tum Me Se Koi Apne Bistar Par Letne Ka Iradah Kare To Pehle Use Apni Chadar Ke Kinare Se Jhaad Le Kuy Ke Woh Nahi Janta Ke Uske Baad Kiya Chiz Dakhil Ho Gai Hai Fir Yah Dua Padhe:

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ ، حَدَّثَنَا زُهَيْرٌ ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ ، حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ ، عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ ، قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَنْفُضْ فِرَاشَهُ بِدَاخِلَةِ إِزَارِهِ ، فَإِنَّهُ لَا يَدْرِي مَا خَلَفَهُ عَلَيْهِ ، ثُمَّ يَقُولُ : بِاسْمِكَ رَبِّ وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ ، إِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا ، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ ، تَابَعَهُ أَبُو ضَمْرَةَ ، وَإِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ ، عَنْ عُبَيْدِ اللَّهِ ، وَقَالَ يَحْيَى ، وَبِشْرٌ ، عَنْ عُبَيْدِ اللَّهِ ، عَنْ سَعِيدٍ ، عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَرَوَاهُ مَالِكٌ ، وَابْنُ عَجْلَانَ ، عَنْ سَعِيدٍ ، عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

نبی کریم صلی اللہ علیہ وسلم نے فرمایا ”جب تم میں سے کوئی شخص بستر پر جائے تو پہلے اپنا بستر اپنے ازار کے کنارے سے جھاڑ لے کیونکہ وہ نہیں جانتا کہ اس کی بے خبری میں کیا چیز اس پر آ گئی ہے پھر یہ دعا پڑھے «باسمك رب وضعت جنبي، وبك أرفعه، إن أمسكت نفسي فارحمها، وإن أرسلتها فاحفظها بما تحفظ به الصالحين» ”میرے پالنے والے! تیرے نام سے میں نے اپنا پہلو رکھا ہے اور تیرے

چھوڑ اگ ر اور ک رنا رحم پ ر اس ت و ل یا روک ک و جان م یری ن ے ت و اگ ر گ ا اٹ ھاؤں سے ن ام ہ ی ک ی صال ح ین ت و طرح جس ک رن ا ح فاظت طرح اس ک ی اس ت و (رک ھی ب اق ی زن دگ ی) دی ا ک ے ع ب ید اللہ ن ے زک ری ا ب ن ا سماع یل اور اب و ضمرہ روای ت ک ی اس "ہے۔ ک رت ا ح فاظت ن ے، سع ید سے ان ن ے، ع ب ید اللہ سے ان ک یا، ن ب یا ن ے ب شر اور یحییٰ اور ک ی سے حوال ے اور ن ے و س لم ع ل یہ اللہ ص لی ک ری م ن بی سے ان اور ن ے ع ن ہ اللہ ر ضی اب وہری رہ سے ان اب وہری رہ سے ان ن ے، سع ید سے ان ہے۔ ک ی ن ے عجلان اب ن اور مالک امام روای ت ک ی اس ہے۔ ک ی روای ت طرح اس سے و س لم ع ل یہ اللہ ص لی ک ری م ن بی ن ے ع ن ہ اللہ ر ضی (Bukhari Sharif: 6320)

Yah Aam Hai Din Raat Dono Waqt Sone Se Pehle Padh Sakte Hai.

SAWAL NO 20:- Mujhe Kahi Se Ek Waqia Mila Hai Uski Haqeeqat Wazeh Kare Ek Shakhas Apni Biwi Ko Sirf Is Wajah Se Chodna Chahta Tha Ke Woh Us Se Muhabbat Nahi Karta Tha Iske Jawab Me Yah Alfaaz Umar Bin Khattab RA Farmaae The Kiya Zaroori Hai Ke Har Ghar Ki Bunyad Muhabbat Par Hi Ho? To Fir Wafadari Aur Qadardani Ka Kiya? (Bahawala Al Bayan Wat Tabieen 101/2 Faraizul Kalaam Page:113)

JAWAB:- Saiyyad Qutub Me Fi Zalaalul Quraan (1/606) Me Yah Qaul Zikar Kiya Hai:

Aur Umar Bin Khattab RA Ke Azeem Qaul Me Se Hai Ke Aadmi Apni Biwi Ko Is Wajah Se Talaaq Dena Chah Raha Tha Ke Woh Is Se Muhabbat Nahi Karta Tha To Umar Ne Us Se Kaha Ki Kiya Zaroori Hai Ke Har Ghar Ki Buniyad Muhabbat Par Hi Ho? To Fir Wafadari Aur Qadardani Ka Kiya?

Is Mani Ke Alfaaz Umar RA Ki Taraf Mansoob Kanzul Ummal Me Milte Hai:

ل یس ک ل ف ب یوت ال ب نی ت ع لی ال حب ولٰ کن معا شرة ع لی الأح ساب والا سلام.(ک نز ال عمال:554/16 رق م: 45859)

Tarjumah: Zaroori Nahi Ke Har Ghar Ki Buniyad Muhabbat Par Qaim Ho Balke Deendaari Aur Khandani Sharafat Bhi Gharo Ko Sanwarne Ka Zariya Hua Karti Hai.

Yah Ek Umdah Baat Hai Ke Jaha Miya Biwi Me Muhabbat Me Kami Ya Ulfat Ka Fuqdaan Ho Waha Sirf Muhabbat Ki Kami Ki Wajah Se Ghar Tod Dena Sahih Nahi Hai Balke Akhlaaq Aur Murawwat,Gairat Aur Hamiyat Izzat Aur Sharafat Mazhabi Rivayat Aur Tehzeebi Iqtidaar Ki Buniyaad Par Apna Ghar Qaim Rakh Sakte Hai.

SAWAL No 21:- Ek Aurat Agar Shariat Ki Paband Hai Jab Ke Uske Mard Hazraat Be Deen Hai Maslan Be Namaazi Sood Khaur,Sharaab Khaur,Juwabazi Aurto Ki Be Izzati Karne Wale Aur Unhe Marne Peetne Wale To Kiya Ayse Baap Bhai Cha-cha Is Deendaar Aurat Ke Wali Ho Sakte Hai Jo Zabardasti Uski Shadi Kisi Sharabi Ya Juwari Se Karna Chahte Hai?

JAWAB:- Allaah Ne Aurat Ki Iffat Aur Ismat Ki Khatir Hi Wali Ka Ahtimam Kiya Hai Lekin Wali Bedeen Aur Kufaar E Akbar Ka Murtakib Ho To Uski Wilayat Uske Baad Wale Wali Me Muntaqil Ho Jati Hai Maslan Baap Be Deen Hai To Bhai Wali Bane Ga Aur Agar Bhai Be Deen Hai To Cha-cha Me Se Jo Deendaar Ho Use Wilayat Ka Haq Hoga Agar Baap Namaaz Ka Munkar Nahi Kabhi Ada Karne Wala Aur Kabhi Chhod Dene Wala Ho To Musalman Hi Mana Jaae Ga Aur Namaaz Ke Alawa Deegar Gunah Sharaab Noshi,Qumaar Baazi Aur Sood Khori Wagairah Gunaah Kabirah Hai Magar In Kaamo Se Koi Islam Se Kharij Nahi Hota. Aysa Aadmi Fasiq Mana Jaae Ga Agar Koi Faasiq Aadmi Apni Ladki Ki Shadi Be Deen Sharabi Kababi Aadmi Se Kare To Ladki Ko Haq Haasil Hai Ke Woh Us Shadi Se Inkaar Kar De Aur Wali Ko BHI Ikhtiyaar Nahi Ke Woh Jabran Ladki Ki Shadi Us Ki Marzi Ke Khilaaf Kisi Be Deen Se Karaae Kuch Ulma Ne Wali Ke Liye Adalat Ki Bhi Shart Lagaai Us Soorat Me Faasiq Wali Nahi Ban Sakta Magar Sahih Qaul Ki Roshni Me Faasiq Wali Ban Sakta Hai Shaikhul Islaam Ibne Taiymiya RH Ne Zikar Kiya Hai:

ال نكاح ة ال ولاي ب فاسق ال صح ي عند ير جماه مة الائ.(جموع ل ف تاوى ال:101/32)

Tarjumah:- Ke Jamhoor Aimma Ke Nazdeek Faasiq Ki Wilaayat Nikaah Me Sahih Hai.

SAWAL NO 22:- Kiya Ramazan Me Atikaaf Me Aurat Tawaf Kar Sakti Hai Kuy Ke Ham Kitna Hi Door Se Tawaf Kare Na Mehram Se Zaroor Takraate Hai Aur Ramzan Me Rash Bhi Bahut Hota Hai?

JAWAB:- Atikaaf Ki Halat Me Bila Zaroorat Masjid Se Bahar Jana Mana Hai Aur Masjid E Haraam Me Atikaaf Karne Wali Aurat Ke Liye Nifli Tawaf Karne Me Koi Chiz Mane Nahi Hai Yah Masjid Hi Ka Hissa Hai Jis Tarah Masjid E Haraam Ke Kisi Hisse Me Atikaaf Karne Wala Ibaadat Kar Sakta Hai Usi Tarah Is Masjid Ke Dusre Hisse Me Mataaf Me Aa Kar Tawaf Kar Sakta Hai Balke Kuch Ulma Ne Atikaaf Ki Halat Me Nifli Ibadat Se Afzal Tawaf Karna Qaraar Diya Hai. Dauraan E Tawaf Aurat Mardo Se Hat Kar Chalne Ki Koshish Kare La Shauri Taur Par Ya Barish Ki Wajah Se Mardo Se Takra Jane Par Koi Gunaah Nahi Hai Aur Atikaaf Ya Tawaf Me Koi Kami Nahi Aae Ga.

SAWAL NO 23:- Aurto Me Bars Ki Bimaari Kasrat Se Paya Jata Hai Yah Ilaaj Se BHI Aksar Thik Nahi Hota Is Bimari Ki Wajah Se Aurto Ki Shadi Me Kaafi Dushwari Paida Ho Rahi Hai Aap Is Silsile Me Quraan Aur Hadees Se Rehnumaai Farmaae?

JAWAB:-Bars Se NabiﷺNe Panaah Mangi Hai,Nabi E AkramﷺKehte The:-

اللهم اني اعوذبك من الجنون والجزام والبرص والسئی والاسقام.(صحيح النسائي:5508)

Tarjumah:- Ay Allaah ! Pagal Pan,Kodh,Bars,Aur Buri Bimaari Se Teri Panaah Mangta Hu.

Yah Ek Bimaari Hai Is Wajah Se Allaah Ke RasoolﷺNe Us Se Panaah Mangi Hai

Uwes Qarni RH Ko Bhi Yah Bimari Thi Allaah Se Dua Ki Aksar Khatam Ho Gai Siwaae Ek Dirham Ya Deenaar Ke Barabar Use Shadi Biyaah Me Aib Samjha Jata He Aur Mutaddi Bhi Tasawwur Kiya Jata Hai Is Wajah Se Bars Wale Mard Ya Bars Wali Aurat Ki Jaldi Shadi Nahi Hoti Hai Log Is Bimari Ko La Ilaaj Bhi Samjhte Hai Aur Kehte Hai Ke Is Ka Ilaaj Sirf ISA Alyhis Salaam Hi Kar Sakte The Unke Baad Ab Kisi Ki Yah Bimari Thik Nahi Hogi Jab Ke NabiﷺKa Farmaan Hai:

ما انزل الله داء الا انزل له شفاء. (صحيح البخاري :5678)

Tarjumah:Allaah Ne Koi Aysi Bimaari Naazil Nahi Ki Jis Ka Koi Ilaaj(Shifa) Na Ho.

Is Liye Yah Bimari Jaha La Ilaaj Nahi Wahi Is Bimaari Wale Se Shadi Ki Mumaniat Bhi Kisi Sahih Hadees Me Nahi Hai Koi Agar Bars Wale Ya Bars Wali Se Shadi Karna Chahe To Sharan Mana Nahi Hai Aur Shadi Ke Baad Allaah Par Bharosa Aur Us Se Dua Karte Hue Sahat Mand Aulaad Ki Ummid Ki Ja Sakti Hai.

Ahle Ilm Ne Yah Baat Bhi Zikar Ki He Ke Shadi Ke Mauqa Par Jis Me Yah Bimari Ho Usko Zaahir Kar Dena Chahiye Aur Agar Kisi Me Yah Bimaari Shadi Ke Baad Zaahir Ho To Dusre Ko Nikaah Fasaq Karane Ka Ikhtiyaar Hai Aur Chahe To Ikhatte Bhi Reh Sakte Hai.

Qabila Bani Gaffar Ki Ek Aurat Se NabiﷺNe Shadi Ki Jab Us Aurat Ne Apna Kapda Nikala To Bars Ki Bimari Maloom Hui To RasoolﷺNe Use Juda Kar Diya Yah Rivayat Zaeef Hai Aur Isi Tarah Umar Bin Khattab RA Ki Taraf Mansoob Yah Qaul Bhi Zaeef Hai.

من ع لی الـ رجل و صداق مـ نها ا صاب بـ ما رهلمه فـ لها بـ رص او جزام اؤ جـ نون بـ ها رجل غربـ ها امرأة ایـ ما
(1913:الـ غـ لـ يل ارواه).غره

Tarjumah:- Aysa Koi Mard Jo Kisi Aysi Aurat Ke Zariya Dhoka Di Gai Jise Pagal Pan Ya Kodh Ya Bars Ki Bimari Laahiq Thi To Uska Mahar Wahi Hai Jo Uske Zariya Mard Ko Lahiq Ho Aur Mard Ka Mahar Us Par He Jis Ne Use Dhoka Diya.

Mukhtasar Yah Hai Ke Bars Ek Bimari Aur Insaani Aib Hai Jis Se Tanffur Mumkin Hai Magar Aysa Nahi Hai Ke Is Marz Me Mubtila Mard /Aurat Ki Shadi Nahi Ho Sakti Jo Kisi Ka Sahara Ban Kar Allaah Se Ajar Ka Taalib Ho Woh Shadi Kar Sakta Hai Aur Dhoka Me Bars Zadah Se Shadi Ho Jane Par Nikaah Fasaq Karna Hi Zaroori Nahi Hai Chaahe To Use Baqi Rakh Sakta Hai.

SAWAL NO 24:- Ek Aurat Junbi Thi Aur Usi Halat Me Mahwaari Shuru Ho Gai To Janabat Ke Liye Gusal Kab Kare Haiz Se Paak Ho Kar Ya Us Se Pehle Hi?

JAWAAB:- Janabat Ek Napaki Hai Aur Haiz Ek Dusri Napaki Hai Agar Aurat Foran Gusal E Janabat Kar Leti Hai To Us Se Janabat Ki Napaki Khatam Ho Jati Hai Magar Namaaz Nahi Padhe Gi Aur Na Hi Roza Rakhe Gi Kuy Ke Woh Haiz Ki Halat Me Hai Jab Haiz Se Paak Ho Tab Taharat Ke Waste Dusra Gusal Kare Aur Namaaz Padhna Shuru Kare Gusal E Janabat Bilfaur Karne Se Ek Faidah To Yah Hoga Ke Janabat Ki Napaki Khatam Ho Jaae Gi Aur Dusra Faidah Yah Hoga Ke Quraan Ki Tilawat Kar Sakti Hai Kuy Ke Junbi Ke Liye Qura'an Ki Tilawat Mana Hai Jab Ke Haiza Ke Liye Mumaniat Ki Koi Sahih Khuli Daleel Nahi Hai.

SAWAAL NO 25:- Kiya Aurat Ko Thode Lambe Nakhun Rakhne Me Shariat E Islamiya Ki Taraf Se Koi Qabahat Hai?

JAWAB:- Nakhun Ka Talluq Safaai Se Baj Aur Yah 10 Fitri Umoor Me Se Ek Hai Nakhun Katne Me Mard Aur Aurat Dono Barabar Hai Yani Dono Ko Nakhun Katne Ka Hukam Hua Hai Hazrat Anas RA Se Rivayat Hai Unhone Kaha:

لَيْلَةً۔ أَرْبَعِينَ مِنْ أَكْثَرَ نَتْرُكَ لَا أَنْ الْعَانَةِ، وَحَلْقِ الْإِبِطِ، وَنَتْفِ الْأَظْفَارِ، وَتَقْلِيمِ الشَّارِبِ، قَصِّ فِي لَنَا وُقِّتَ» ۔ أَنَسٌ قَالَ

(Muslim Sharif# 599)

Hamare Liye Munche Katarne,Nakhun Tarashne,Bagal Ke Baal Ukhedne,Zair E Naaf Baal Mondhne Ke Liye Waqt Muqarrar Kar Diya Gaya Hai Ke Ham Unko 40 Days Se Ziyadah Na Chhode.

Is Hadees Se Maloom Hua Ke Mard Ho Ya Aurat Ziyadah Se Ziyadah 40 Din Tak Apne Nakhun Chod Sakta Hai Is Se Ziyadah Din Hone Par Wajibi Taur Par Apna Nakhun Katna Hoga Warna Gunehgaar Hoga.

Kisi Musalmaan Aurat Ke Liye Lambe Nakhun Rakhna Jaiz Nahu Hai Is Me Fitrat Kk Mukhalifat Fisaq Aur Fujoor Khawateen Aur Haiwanat Ki Mushabihat Ke Sath Apne Andar Najasat Palna Bhi Hai Bhala Moamina Aurat Namaaz Aur Rozah Ka Ahtimaam Karne Wali Aur Taharat Aur Pakizgi Ka Paikar Apne Hatho Me Najasat Kaise Pale Gi? Lambe Nakhun Ki Teh Me Gandagi Jamti Rehti Hai Is Liye Hafta Hafta Hi Uski Safaai Behtar Hai Fir Lambe Nakhun Rakhne Waliya Apne Hatho Ki Numaish Bhi Karti Hai Kuy Ke Lambe Nakhun Rakhe Hi Jate Hai Numaish Ke Liye Is Par Mustazaad Aksar Is Par Nail Polish Ki Jati Hai Jis Se Wazu Nahi Hota Goya Gunaah Ke Sath Yah Amal Ibadat Me Bhi Mukhil Hai.

SAWAL NO 26:- Raat Me Wazu Kar Ke Sone Gai Magar Der Tak Nind Nahi Aai Aur Wazu Toot Gaya To Mera Sawal Yah Hai Ke Kiya Mere Dubarah Wazu Karna Chahiye?

JAWAB:- Sone Se Pehle Wazu Ki Badi Fazilat Hai NabiﷺKa Farmaan Hai:

حَدَّثَنَا مُسَدَّدٌ ، حَدَّثَنَا مُعْتَمِرٌ ، قَالَ : سَمِعْتُ مَنْصُورًا ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ ، قَالَ : حَدَّثَنِي الْبَرَاءُ بْنُ عَازِبٍ رَضِيَ اللَّهُ
عَنْهُمَا ، قَالَ : قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وَضُوءَكَ لِلصَّلَاةِ.

Tarjumah:- Jab Tu Bistar Par Aane Ka Iradah Kare To Wazu Kar Jaise Namaaz Ke Liye Wazu Karta Hai.(Bukhari Sharif #6311)

Is Hadees Me Mazkoor Hai Ke Right Karwat So Jaae To Kahe.

اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ رَهْبَةً وَرَغْبَةً إِلَيْكَ ، لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا
إِلَيْكَ ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ ، فَإِنْ مُتَّ مُتَّ عَلَى الْفِطْرَةِ فَاجْعَلْهُنَّ آخِرَ مَا تَقُولُ ، فَقُلْتُ :
أَسْتَذْكِرُهُنَّ وَبِرَسُولِكَ الَّذِي أَرْسَلْتَ ، قَالَ : لَا وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ.

Uske Baad Agar Mar Jaae To Deen E Islaam Par Khatma Hoga.

NabiﷺKa Yah Bhi Farmaan Hai:

عَنْ أَبِي هُرَيْرَة ، أَنَّ النَّبِيَّ صلى الله عليه و سلم قَالَ: من بَات طَاهِرًا بَاتَ فِي شِعَارِهِ مَلَكٌ لاَ يَسْتَيْقِظُ سَاعَةً مِّنَ اللَّيْل إِلَّا قَالَ الْمَلَك: اللهمّ اغْفِرْ لِعَبْدِكَ فُلَانٍ، فَإِنَّه بَاتَ طَاهِرًا.

(Al-Silsila-tus-Sahiha#2417)

Tarjumah:- Jo Shakhas Raat Ko Wazu Kar Ke Soe To Ek Farishta Uske Paas Raat Guzarta Hai Jab Woh Shakhas Uthta Hai To Woh Farishta Kehta Hai Ay Allaah! Apne Is Fala Bande Ki Magfirat Farma Kuy Ke Woh Wazu Kar Ke Soya Hai.

Isha Ki Namaaz Wala Wazu Baqi Hai To Fir Wazu Banane Ki Zaroorat Nahi Hai Lekin Jis Ka Wazu Toot Gaya Hai Woh New Wazu Bana Le Aur Ba Wazu Bistar Par Aae,Sone Se Pehle Wazu Toot Jaae To Fir Se Bistar Chodne Aur Wazu Banane Me Mashaqqat Hai Nind Ka Galba Bhi Khatam Ho Jane Ka Andesha Hai Allaah Ne Insaan Ko Mashaqqat Me Nahi Dala Hai Wazu Karne Wale Ko Uski Niyyat Ke Mutabiq Allaah Ajar De Ga Nind Bhi Naaqiz E Wazu Hai,Sone Se Aakhir Kaar Wazu Toot Hi Jata Hai Kuy Ke Nind Naaqiz E Wazu Hai Fir Bhi Allaah Ajar Puri Raat Ka Deta Hai.

SAWAL NO 27:- Quran Padhte Padhte Ungh Aane Lage To Us Se Wazu Toot Jaae Ga?

JAWAB:- Tilawat Ke Liye Ba Wazu Hona Afzal Hai Magar Zaroori Nahi Hai Bagair Wazu Ke Bhi Aap Quraan Ki Tilawat Kar Sakti Hai RasoolﷺNe Bhi Bagair Wazu Ke Ek Martaba Nind Se Bedaar Ho Kar Surah Aale Imraan Ki Aakhri 10 Aayat E Tilaawat Ki Thi AapﷺNe Kaafir Badshaho Ke Naam Khutoot Likhe Jin Me Quraani Aayat Likhi Thi Yaha Tak Ke Haiz Aur Nifaas Wali Aurte Bhi Quraan Ki Tilawat Kar Sakti Hai Rasool E AkramﷺNe Aysi Aurto Ko Quraan Ki Tilawat Se Mana Nahi Kiya Un Sari Bato Se Maloom Hota Hai Ke Quraan Padhte Hue Wazu Toot Jaae Ya Bila Wazu Quraan Padh Rahi Hai To Koi Masala Nahi Hai Aur Ungh Se To Wazu Nahi Tootta. Sahih Muslim(376) Me Hai Ke Rasool E AkramﷺKe Daur Me Sahaba Kiraam Isha Ki Namaaz Ada Karne Ke Liye Intizaar Karte Yaha Tak Ke Unke Sar Jhuk Jate Aur Fir Wazu Kiye Bagair Hi Namaaz Ada Karte The.

SAWAL NO 28:- Ayyam E Beez Ke Rozo Ki Fazilat Aur Us Roza Ko Kab Rakha Jaae Ga Hame Batlaae?

JAWAB:- Ayyame Beez Ke Rozo Ki Badi Fazilat Hai NabiﷺKa Farmaan Hai:

كُلِّهِ الدَّهْرِ صَوْمُ أَيَّامٍ ثَلَاثَةِ صَوْمُ.

Sahih Bukhari#1979

Tarjumah:- Har Mahinah Me 3 Din Rozah Rakh Lena Us Se Zamane Bhar Ke Roze Rakhne Ka Sawaab Milta Hai.

Yahi Wajah Hai Ke Aapﷺ Sahaba Kiraam Ko Ayyam E Beez Ke 3 Roze Rakhne Ki Taakid Karte Aur Khud Bhi Safar Ho Ya Hazar Kabhi Use Chhoda Nahi Karte.(Silsila Sahiha:580)

Ayyame Beez Ke Roze Qamri Taarikh Ke Hisaab Se Har Month 13,14,15 Date Ko Rakhna Hai Aapﷺ Ne Abu Zar RA Se Farmaya:

يَا أَبَا ذَرٍّ إِذَا صُمْتَ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ، فَصُمْ ثَلَاثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ.

Tarjumah:- Ay Abu Zar! Jab Tum Har Month Ke 3 Din Ke Roze Rakho To 13,14,15 Taarikh Ko Rakho.(Tirmizi Sharif #761)

Kuch Aurto Ko Darmiyaan Me Haiz Aa Jata Hai Aysi Aurte Shuru Ya Aakhir Month Me Bhi 3 Roze Ikhtte Ya Alag Alag Taur Par Rakh Le To Mazkoorah Ajar Mile Ga In Sha Allaah.

SAWAL NO 29:- Sajdah Sahu Me Apni Marzi Se Ziyadah Se Ziyadah Dua E Kar Sakti Hu?

JAWAB:- Zakwan Ne Abu Hurairah RA Se Rivayat Ki Ke Rasoolﷺ Ne Farmaya:

اقرب ما کون یدبع الـ من ربہ وھو ساجد ثر اکـ واف۔ الدعاء(مسلم ف شریف # 482)

Tarjumah:- Bandah Apne Rab Se Sab Se Ziyadah Qareeb Us Halat Me Hota Hai Jab Woh Sajde Me Hota Hai Lihaza Usme Kasrat Se Dua Karo.

Yah Hadees Hame Batlati Hai Ke Sajde Ki Halat Me Kasrat Se Duae Karni Chahiye Chaahe Farz Ho Ga Sunnat Aur Nawafil Ya Sajdah Sahu. Farz Namaaz Ke Sajdah Sahu Me Masnoon Duao Par Iktifa Karna Chahiye Yani Jo Duae Quraan Me Waarid Hai Ya Nabiﷺ Ne Jo Hame Batlaai Hai Unhi Me Se Jo Marzi Ho Parni Chahiye Aur Nawaafil Ke Sajdo Me Apni Maadri Zabaan Me Bhi Dua E Kar Sakti Hai.

SAWAL NO 30:- Mujh Se Ramazan Ke Kuch Roze Chhut Gae Aur Me Uski Tadaad Bhul Gai Us Soorat Me Mujhe Kitna Rozah Rakhna Padhe Ga?

JAWAAB:- Allaah Tala Ka Farmaan Hai:

اخر أيا م من ف عدة سـ فر ع لى او يـ ضامر مـ نـ كم ک ان ف من.

(Surah Baqarah:184)

Tarjumah:- Jo Koi Bhi Tum Me Se Bimaar Ho Ya Musaafir Ho To Woh Dusre Ayyam Me Ginti Ko Puri Kare.

Is Aayat Se Maloom Hua Ke Jis Aurat Ne Uzar Ki Wajah Se Roza Chhodi Hai Use Apni Ginti Maloom Rakh Kar Itne Dino Ki Qaza Kare Agar Roza Chhod Ne Me Us Se Gaflat Hui Hai To Awwalan Sachchi Taubah Kare Aur Aaindah Us Gaflat Se Bachne Ka Allaah Se Wada Kare Rozo Ki Tadad Bhulne Me Gaflat Nahi Balke Yaad Daashat Ki Kami Hai To Fir Koi Haraj Nahi Hai Aysi Aurat Apni Yaad Daashat Par Zaur De Aur Ayyame Haiz Ya Jis Uzar Ki Wajah Se Roza Chhoda Hai Un Ayyam Se Andaazah Lagaae Aur Dekhe Ke Kis Par Itminaan Hota Hai? Jis Adad Par Itminaan Ho Jaae Utne Ki Qaza Kare Aur Agar Use Shak Ho Ke 4 Chhuta Ya 5 To 5 Rakhe Yani Ziyadah Wala Taaki Woh Bariuz Zimmah Ho Jaae.

SAWAAL NO 31:- Kiya Aurat Ahraam Ki Haalat Me Mozah Pehan Sakti Hai Aur Kiya Mard Takhne Se Niche Wala Mauzah Pehan Sakta Hai?

JAWAAB:- Aurat Ke Liye Ahraam Ki Haalat Me Mauzah Pehnna Jaiz Hi Nahi Bahut Achcha Hai Kuy Ke Aurat Ka Jism Mukammal Satar (Chhupaane) Me Daakhil Hai Is Liye Aurat Sar Se Le Kar Pair Tak Mukammal Jism Ko Ajnabi Mardo Se Chhupaae Gi Chaahe Haj Ho Ya Umrah Ho Ya Safar Ho Ya Koi Aur Jagah Magar Kuch Aurate Ahraam Ki Haalat Me Dekha Jata Hai Ke Unki Shalwaar Bhi Takhne Se Upar Hoti Hai Aur Pair me Hawaai Chappal Hoti Hai Yah Bilkul Hi Galat Hai.

Ahraam Ki Haalat Me Aurat Mauzah Pehan Sakti Hai Juti Pehan Sakti Hai Aur Mardo Ke Liye Takhne Se Niche Wala Mauzah Ulmaa Ne Jaiz Qarar Diya Hai Sahih Bukhari Me Hai Ke Jise Chappal Na Mile Woh Mauzah Pehan Le Aur Use Kaat Kar Takhne Se Niche Kar Le.

SAWAAL NO 32:- Aysi Aurat Jise Me Ne Qarz Diya Ho Ya Jo Miskeen Ho Woh Jab Hame Dawat Kare To Uski Dawat Qabool Karni Chaahie?

JAWAAB:- Dawat Qabool Karna Masnoon Hai Magar Koi Miskeen Majboori Me Kisi Ka Dil Rakhne Ke Liye Dawat De Aur Yah Baat Hame Maloom Ho To Muhabbat Se Samjha De Ke Dawat Ki Zaroorat Nahi Hai Taaki Dili Muhababt Qaaim Rahe Aur Maqrooz Ya Koi Gareeb Khush Dili Se Dawat Kare Us Haal Me Ke Use Khilaane Ki Wusat Ho To Dawat Qabul Karna Chahiye Chaahe Mamooli Chiz Ki Hi Dawat Kuy Na Kare Aur Khane Me Aib Nahi Nikalna Chahiye Dawat Ke Badle Ham Kuch Gifts Paish Kar De To Achcha Ho Jaae Ga Allaah Tala Moamin Ki Sifaat Bayan Karte Hue Farmata Hai:

وَ یُؤۡثِرُوۡنَ عَلٰۤی اَنۡفُسِہِمۡ وَ لَوۡ کَانَ بِہِمۡ خَصَاصَۃٌ. ۟ؕ

Aur Un Ko Apny Aap Par Tarjeeh Dete Hai,Jab Ke Khud Hi Sakhat Tangi Me Hote Hai.(Surah Hashr:9)

Is Aayat Ki Shaan E Nuzool Me Ek Sahabi Ka Waqia Hai Jo Khud Biwi Bachcho Samet Bhuke Reh Kar Mehmaan Ki Dawat Karte Hai.

SAWAL NO 33:- Kiya Me Zakaat Ki Raqam Nikaal Kar Alag Rakh Sakti Hu Taaki Us Me Se Thoda Thoda Kar Ke Haajat Mando Ko Waqtan Fawaqtan Deti Rahu?

JAWAAB:- Maal Me Jab Zakaat Waajib Ho Jaae Usi Waqt Maal Ki Zakaat Nikaal Kar Fuqra Aur Masaakin Aur Haajat Mando Me Taqseem Kar Di Jaae Zakaat Ke Maal Ko Jama Kar Ke Rakhna Aur Thoda Thoda Kar Ke Magne Walo Aur Hajatmandi Me Taqseem Karte Rehna Jaiz Nahi Hai Haa Koi Khaas Mohtaaj Ho Jis Ko Kuch Kuch Waqfa Se Dena Maslihat Ke Tai Ho To Chand Ek Qisto Me Dena Harj Ki Baat Nahi Hai Nafli Sadqaat Nikaal Kar Rakh Sakti Hai Jise Saal Bhar Taqseem Kare Koi Haraj Nahi Hai.

SAWAAL NO 34:- Ek Masjid Ke Nichle Hisse Me Aurto Ke Liye Namaaz Aur Taalim Ke Waste Room Khaas Hai Kiya Us Room Me Taalim Ki Garz Se Haaizah Aurat Daakhil Ho Sakti Hai?

JAWAAB:- Agar Woh Room Asal Me Namaaz Ke Liye Banaya Gaya Hai Aur Kabhi Kabhaar Aurte Usme Dars De Diya Karti Hai To Fir Usme Haiz Wali Aurat Ka Daakhil Hona Aur Us Room Me Theharna Jaiz Nahi Hai Lekin Agar Yah Room Shuru Se Taalim

Ki Niyyat Se Banaya Gaya Aur Usme Aurte Namaaz Bhi Ada Kar Liya Karti Hai To Fir Us Soorat Me Haiz Wali Ka Us Me Daakhil Hona Mana Nahi Hai Jaise Masjid Ke Nichle Hisse Me Koi Room Library Koi Room Store Aur Koi Room Imaam Ke Rehne Ke Liye Makhsoos Kar Diya Jata Hai Yah Room Aslan Masjid Ke Hukam Me Nahi Hai Inme Junbi Aur Haizah Ka Daakhil Hona Ya Theharna Mana Nahi Hai.

SAWAAL NO 35:- Shohar Gair Fitri Tariqe Se Aurat Ko Mubashirat Par Majboor Kare To Ek Nek Biwi Ka Kiya Farizah Banta Hai?

JAWAAB:- Biwi Ko Mardo Ke Liye Kheti Qaraar Diya Gaya Hai Woh Jis Tarah Chaahe Apni Biwi Se Faidah Utha Sakta Hai Magar Jima Ke Liye Islaam Ne Paakizah Usool Batlaae Hai. Pichli Sharamgaah Me Jima Haraam Hai Ayse Kaam Ka Irtikaab Karne Wala Shakhas Maloon Hai Jima Agli Sharamgaah Me Halaal Hai Aur Haiz Aur Nifaas Me Agli Sharamgaah Me Bhi Jima Mamnoo Hai Lihaza Moamin Mard Ko Biwi Ke Paas Jaiz Tariqah Se Aana Chahiye Moamina Ke Zimmah Hai Ke Shohar Ki Bhali Baat Me Taabedaari Kare,Munkar Aur Haraam Kaamo Me Baat Na Maane,Behooda Kaam Par Allaah Ka Khauf Dilaae,Nasihat Kare,Baaz Na Aae To Naarazgi Ka Izhaar Kare. Yaqeenan Mardo Me Gandi Harkate,Gandi Chizo Ke Dekhne,Rab Ki Bandagi Se Gaafil Aur Uski Pakad Se Be Khauf Ho Jane Ki Wajah Se Paai Jaati Hai. Nek Biwi Ayse Mardo Ko Namaaz Ka Paband Banaae Gandi Filmo Aur Fahash Naach Gaano Se Bachaae Aur Unki Aane Jaane Ki Mehfil Aur Friends Behtar Banwaae. Ulma Se Marboot Hone Aur Unke Bayanat Se Nasihat Haasil Ki Taraf Lagaae Un Kaamo Se Shohar Me Tabdili Paidah Hogi Tamam Mamlaat Me Bure Kaamo Se Bache Ga Aur Allaah Ka Khauf Khaae Ga.

SAWAAL NO 36:- Gusle Janabat, Gusle Haiz Aur Gusle Nifaas Ki Dua Batlaae?

JAWAAB:- Gusal Ka Tariqah Jaan Le To Shuru Aur Baad Ki Dua Bhi Achche Se Maloom Ho Jaae Gi Pehle Gusle Taharat Ki Niyyat Kare Yani Dil Me Yah Khayaal Kare Ke Ham Paki Haasil Karne Ke Liye Gusal Kar Rahe Hai Fir Bismillaah Kahe,Uske Baad Namaaz Ki Tarah Wazu Kare Uske Baad Pure Badan Par Paani Baha Kar Tamam Badan Ke Aaza Ko Dhoe Yaha Tak Ke Baalo Ki Jad Aur Bagal Har Jagah Paani Pohnch Jaae Gusal Ke Baad Hamam Me Hai To Bahar Aa Kar Wazu Ke Baad Ki Dua Padhe Uske Alawah Aur Koi Zikar Ya Makhsoos Dua Nahi Hai.

SAWAL NO 37:- Agar Bachcha Ki Paidaish Ke Waqt Koi Mard Na Ho To Kiya Aurat Naumaulood Ke Kaan Me Azaan De Sakti Hai?

JAWAAB:- Namaaz Ke Waste Aurat Ke Liye Azaan Aur Iqaamat Mashru Nahi Hai Lekin Agar Bachche Ki Paidaish Ke Waqt Naumaulood Ke Kaan Me Koi Azaan Dene Wala Mard Nahi Hai To Koi Khaatoon Wazu Kar Ke Ya Bagair Wazu Ke Naumaulood Ke Kaan Me Azaan De Sakti Hai Go Ke Aurat Ke Haq Me Namaaz Ke Liye Azaan Aur Iqaamat Mashr'o Nahi Hai Magar Yaha Azaan Namaaz Ke Liye Nahi Bataur E Zikar Hai Isi Tarah Muallimah Bachcho Ko Taalim Dete Waqt Azaan Aur Iqaamat Ki Taalim De Sakti Hai.

SAWAAL NO 38:- Faishon Wale Kapdo Ki Tijaarat Karna Kaisa Hai?

JAWAAB:- Tijaarat Me Islaam Ne Hame Haraam Zaraae Ko Apnane Se Mana Kiya Hai Aur Koi Bhi Mamla Ho Gunaah Aur Buraai Ke Kamo Par Madad Karne Se Bhi Mana Kiya Hai. Kapdo Ki Tijarat Halaal Hai Magar Woh Kapde Jo Gunaah Ke Liye Istimaal Kiye Jaae Maslan Naach Gaane Wagairah Unka Bechna Qatan Jaiz Nahi Hai Aur Isi Tarah Faishon Ke Naam Par Woh Urya Libaas Bechna Bhi Haraam Hai Jis Se Satar Poshi Nahi Ho Ya Kuffar Ki Mushabihat Paai Jati Hai Sirf Ayse Hi Kapdo Aur Libaas Ki Bechna Jaiz Hai Jin Ke Bare Me Gaalib Gumaan Ho Ke Yah Jaiz Aur Mubaah Tariqah Se Istimaal Kiye Jaaenge Shaikhul Islam Ibne Taiymiya RH Sharaul Umdah Me Likhte Hai:

كل لباس يغلب على الظن ان يستعان به على معصية فلا يجوز بيعه وخياطته لمن يستعين به على المعصية والظلم.

Tarjumah:- Har Woh Libaas Jis Ke Mutalliq Gaalib Gumaan Ho Ke Use Pehan Kar Masiyat Aur Gunaah Ke Kamo Me Madad Liya Jaae Ga To Jo Shakhas Us Se Maasiyat Aur Zulam Me Madad Aur Muawin Haasil Kare Us Ke Liye Use Bechna Aur Silaai Kar Ke Dena Jaiz Nahi Hai.

Agar Galati Se Ayse Kapde Aa Gae Ho To Usi Jagah Waapis Kar Diye Jaae Jaha Se Laae Gae Ho Aur Agar Wapisi Ka Imkaan Na Ho To Taubah Karte Hue Us Maasiyat Se Chutkara Haasil Karne Ki Niyyar Se Dusre Kuffar Taajir Ke Haatho Bech De. Bukhari Aur Muslim Me Hai Ke Nabiﷺ Ne Hazrat Umar RA Ko Raisham Ki Quba Di To Unhone Use Pehan Liya Jab Aapﷺ Ne Unhe Woh Quba Pehne Hue Dekha To Farmaya Ke Yah Libaas Wahi Pehanta Hai Jis Ka Aakhirat Me Koi Hissa Nahi Hota Mene Tumhe

Use Pehnne Ke Liye Nahi Balke(Bech) Kar Us Se Faidah Haasil Karne Ke Liye Diya Tha.

SAWAAL NO 39:- Biwi Ramazan Ka Roza Qaza Kar Rahi Thi Shohar Ne Rozah Ki Halat Me Biwi Se Jima Kar Liya Aysi Surat Me Miya Biwi Ka Kiya Hukam Hai?

JAWAAB:- Yah Qaza Roza Farz Ke Hukam Me Hai Is Liye Na Shohar Ko Us Se Mana Karne Ka Haq Hai Aur Na Hi Biwi Ko Uske Mamle Me Shohar Ki Farmabardari Ka Fariza Banta Hai. Agar Shohar Ne Biwi Se Jabran Jima Kiya Hai To Biwi Be Qasoor Hai Woh Us Rozah Ke Badle Fir Se Qaza Kare Gi Aur Jima Me Biwi Ki Bhi Razamandi Hai To Miya Biwi Dono Taubah Kare Ge Isme Koi Kafaarah Nahi Hai.

SAWAAL NO 40:- Aurat Train Me Kis Tarah Namaaz Padhe Mera Matlab Wazu,Hijaab Aur Qiblah Wagairah Ke Kiya Ahkaam Hon Ge?

JAWAAB:- Lambe Safar Me Namaaz Ka Waqt Faut Ho Jaane Ka Khatrah Ho To Aurat Aur Mard Tamaam Musalman Par Wajib Hai Ke Train Me Hi Namaaz Ada Kare Lekin Mamooli Der Ke Safar Me Ya To Awwal Waqt Me Namaaz Padh Ke Train Me Sawaar Ho Ya Fir Utar Kar Namaaz Ada Kare Aurat Jab Train Me Namaaz Ke Liye Wazu Kare To Logo Ke Samne Wazu Na Kare Balke Baathroom Me Pani Le Kar Wazu Kare Aur Bahar Nikal Kar Wazu Ki Dua Padhe Aur Qibla Jo Simt Gaalib Gumaan Me Hona Maloom Ho Usi Simat Rukh Kare Zara Teda Hone Ya Namaaz Me Train Ke Gair Qibla Ho Jane Ka Koi Masala Nahi Hai RasoolﷺNe Ahle Madinah Ko Kaha Ke Mashriq Aur Magrib Ke Darmiyan Sara Hissa Qibla Hai Pure Badan Ko Sar Samet Pairo Tak Chhupaae Aur Dabbe Me Ajnabi Mard Ho To Face Bhi Chhupaae Aur Aawaaz Dhime Rakhe Nez Khade Hone Ki Sahulat Na Ho To Bethe Bethe Namaaz Ada Kare.

SAWAAL NO 41:- Ek Aurat Apni Bahan Ke Damaad Se Pardah Kare Gi?

JAWAAB:- Haa,Aurat Apni Bahan Ke Damaad Se Pardah Kare Gi Kuy Ke Woh Us Aurat Ka Mehram Nahi Hai Bukhari Aur Muslim Ki Hadees Me Aurat Ko Uski Khala Ya Phuphi Ke Sath Jama Karna Haraam Qaraar Diya Gaya Hai Is Hadees Ki Wajah Se Ham Yah Kahenge Ke Apni Bahan Ka Damaad Mehram Ho Gaya, Nahi. Dono Aapas Me Ajnabi Hi Hai Jaise Do Sagi Behno Ko Ek Sath Nikaah Me Jama Karna Haraam Hai Magar Sali Apne Behnoi Se Pardah Kare Gi Aurat Ke Liye Sirf Apne Damaad Se Pardah

Nahi Hai Aur Apna Damaad Aurat Ki Razaai Beti Ka Shohar Hai Ya Apni Sagi Beti Ka Shohar. Aurat Ki Poti Parpoti Aur Nawasi Ka Shohar Bhi Damaad Ke Hukam Me Hai.

SAWAAL NO 42:- Kiya Choti Bachchiyo Ka Dance Karte Hue Nazam Padhna Shariat Ki Roo Se Jaiz Hai?

JAWAB:- Aaj Kal Musalmano Ke Yaha Stage Programs Me Bachchiya Badan Ko Harkat Dete Hue Nazam Padhti Hai Baaz Maqaamat Par Aysi Harkaat Ke Sath Quraan Bhi Tilaawat Karte Hue Nazar Aati Hai Nachna Koi Achchi Chiz Nahi Hai Ke Ham Madraso Aur School Me Muslim Bachchiyo Ko Tilawat Aur Anaasheed Ke Sath Nachna Bhi Karwaae Yah Chiz Dekhne Wale Ko Bhaati Hai Magar Usme Gairo Ki Naqqaali Aur Fitne Ka Sabab Hai. Shaikh Ibne Usaimeen RH Farmaate Hai:

واما رقص من ساء ن ال هو ف يح ب ق لا تي ف ن جاوزه ي ما ل نا لغ ب من الاحداث تي ال قع ت ين ب ساء ن
به ب سد ب واما ان كان من رجل ال هو ف بح اق وهو من به شد ت رجال ال ساء ن ال ب لا و فى خ ي ما يه ف واما
ان كان ين ب رجال ساء ن ال و ين طل ت مخ كما له فع ي عض ب هاء فق سد ال هو ف اعظم بح اق و ما ل يه ف من
ف تاوى).هوس ون شوة ن كاح م نا سد بة ال م نا سد بة وان وان سد يما لا ال عظ يمة وال ف ت نة الاخ تلاط
ا سلام ية:187/3).

Is Ibaarat Ka Tarjumah Yah Hai Ke Nachne Karne Me Qabaahat Hai Is Wajah Se Ham Uske Jawaaz Ka Fatwah Nahi De Sakte Aur Hame Yah Baat Maloom Hui Hai Ke Is Ke Sabab Aurto Me Fitna Barpa Hua Hai. Agar Mard Naache To Aurat Ke Naachne Se Bhi Qabeeh Hai Kuy Ke Isme Aurato Ki Mushabihat Hai Aur Uski Qabaahat Sab Par Ayaa Hai Agar Mard Aur Aurat Ke Sath Mil Kar Naache Jaisa Ke Kuch Be Waqoof Karte Hai To Yah Mardo Ke Naachne Se Bhi Bura Aur Azeem Gunaah Hai Kuy Ke Isme Ikhtilaat Ke Sath Bada Fitnah Paya Jata Hai Bataur E Khaas Nikaah Aur Shadi Ki Munasibat Se Ho.

Is Liye Zimmah Daaraan Idaarah Aur Tanzeem Se Guzarish Hai Ke Bachchiyo Ka Mustaqbil Kharaab Na Kare Yah Kal Gharo Ki Maalikan Bane Gi Agar Is Tariqah Par Bachchiyo Ki Tarbiyat Ki Gai To Apne Gharo Me Aur Mashre Me Yahi Phailaae Gi Aur Fitnah Ka Sabab Bane Gi Is Waqt Fitne Ka Asal Zimmah Daar Murabbi Honge.

SAWAL NO 43:- Jis Tarah Biwi Ke Liye Bistar Par Bulane Se Inkaar Karne Par Sakhat Waeed Hai Uske Ulta Agar Shohar Biwi Ki Khawaahish Puri Karne Se Inkaar Kare To Kiya Hukam Hai?

JAWAB:- Sahih Bukhari (3237) Me Farmaan E Rasoolﷺ Hai Jab Koi Shakhas Apni Biwi Ko Apne Bistar Par Bulaae Aur Biwi Aane Se Inkaar Kar De Aur Khawind Us Par Naaraazgi Ki Haalat Me Hi Raat Basar Kar De To Us Aurat Par Subah Tak Farishte Lanat Karte Rehte Hai Is Hadees Me Mazkoor Lanat Aurat Ke Sath Khaas Hai Aysi Koi Khaas Waeed Mardo Ke Silsile Me Nahi Hai Is Ki Ek Aham Wajah Yah Hai Ke Umooman Jima Ka Mutalba Shohar Ki Taraf Se Hota Hai Aur Jima Par Cantrol Mardo Ke Muqable Me Aurto Me Ziyadah Hota Hai Fir Bhi Allaah Ke Rasoolﷺ Ne Mardo Ko Aurto Ke Huqooq Darne Ka Hukam Diya Hai.

Muslim Sharif Ki Hadees Hai:

اتـ قوا الله ف ي ال ن ساء.(1218)

Tarjumah:- Ay Logo! Tum Aurto Ke Mamle Me Allaah Se Daro.

Shohar Biwi Ke Huqooq Me Se Hai Ke Uska Shohar Hasbe Zaroorat Biwi Ki Khawahish Puri Kare Agar Woh Bila Uzar Biwi Ki Khawahish Puri Na Kare To Aysa Shohar Zaalim Hai Aur Biwi Mazloom Hai. Mazloom Aur Allaah Ke Darmiyan Koi Pardah Nahi Hota Is Wajah Se Nabiﷺ Mazloom Ki Bad Dua Se Bachne Ka Hukam Diya Hai Agar Mazloom Bad Dua Na Bhi Kare Fir Bhi Allaah Ke Yaha Uske Liye Dardnaak Azaab Taiyyar Kar Rakha Hai Farmaan E Ilaahi Hai:

وَ مَنْ يَّظْلِمْ مِّنْكُمْ نُذِقْهُ عَذَابًا كَبِيْرًا ﴿۱۹﴾

Tarjumah:- Aur Tum Me Se Jo Koi Zulm Ka Murtakib Hai, Hum Use Bari Bhari Azaab Ka Maza Chakhayen Ge.

Aurto Ko Is Mamle Me Sabar Se Kaam Lena Chahiye Allaah Sabar Karne Walo Ke Sath Hota Hai.

SAWAAL NO 44:- Haram Shareef Me Ek Namaaz Ka Sawaab Ek Lakh Hai Kiya Yah Farz Namaaz Ke Sath Khaas Hai?

JAWAAB:- Is Silsile Me Nabiﷺ Ki Jo Hadees Hai Woh Aam Hai Har Namaaz Ko Shamil Hai Aapﷺ Farmaate Hai:

أَلْفِ مِائَةِ مِنْ أَفْضَلُ الْحَرَامِ الْمَسْجِدِ فِي وَصَلَاةٌ الْحَرَامَ، الْمَسْجِدَ إِلَّا سِوَاهُ، فِيمَا صَلَاةٍ أَلْفِ مِنْ أَفْضَلُ مَسْجِدِي فِي صَلَاةٌ سِوَاهُ۔ فِيمَا صَلَاةٍ

Tarjumah:- Meri Masjid Me Namaaz Masjid E Haraam Ke Siwa Kisi Bhi Masjid Ki Hazaaro Namaazo Se Afzal Hai Aur Masjid E Haraam Me Ek Namaaz Padhna Kisi Dusri Masjid Ki Ek Lakh Namaazo Se Afzal Hai.(Sunan E Ibne Majah:1163)

Yaha صلاة Ka Lafz Waarid Hai Jo Farz, Sunnat Aur Nafil Namazi Ko Shaamil Hai Lihaza Masjid Haraam Me Ek Namaaz Ka Sawaab Farz Ke Sath Namaazo Ko Bhi Shaamil Hai.

SAWAAL NO 45:- Kisi Friend Ne Mujh Se Pucha Hai Ke Aadam Alyhis Salaam Ne Hawwa Ko Mahar Me Kiya Diya Tha?

JAWAAB:- Mukhtalif Kutub E Sair Me Aur Qasas Aur Mawaaiz Ki Kitaabo Me Hawwa Ka Mahar Nabiﷺ Par Darood Padhna Hai Darood Padhne Ki Taadaad Bhi Mazkoor Hai Yah Tadaad Kuch Jagah 3 Martaba Kuch Jagah 10 Martaba Kuch Jagah 20 Martaba Kuch Jagah 100 Martaba Aur Kuch Jagah 300 Martaba Aaya Hai Un Sari Rivayat Ka Hukam Yah Hai Ke Hawwa Ke Mahar Ke Taur Par Aadam Alyhis Salaam Ja Nabiﷺ Par Darood Padhna Kisi Bhi Sahih Hadees Se Saabit Nahi Hai.

SAWAAL NO 46:- Kisi Ka Baap Mar Jaae Aur Uske Zimmah Qarz Ho To Kiya Uski Aulaad Zakaat Se Qarz Ki Adaaegi Kar Sakti Hai?

JAWAAB:- Maiyyat Ke Zimmah Qarz Ho To Uske Wareseen Ki Zimmah Daari Hai Ke Maiyyat Ke Tarkah Se Qarz Ki Adaaegi Kare Agar Maiyyat Ne Maal Nahi Chhoda Ho To Jo Bhi Tarqa Me Chhoda Ho Use Bech Kar Ada Kiya Jaae Bilkul Tarqa Na Ho To Awwalan Zakaat Ke Alawah Maal Se Qarz Ada Kar Sakti Hai Ya Qarz Khawa Khud Hi Maaf Kar De Qarz Ki Adaaegi Ke Liye Awlaad Ke Paas Zakaat Ke Alawah Raqam Na Ho To Us Soorat Me Zakaat Ki Raqam Maiyyat Ki Taarf Se Qarz Ki Adaaegi Ke Liye Di Ja Sakti Hai.

SAWAAL NO 47:- Ek Khaatoon Kai Saalo Tak Baal Daai Karti Rahi Aur Namaaz Bhi Padhti Thi Use Ab Maloom Hua Ke Baal Daai Nahi Karana Chaahiye To Us Ki Pichli Namaaz Ka Kiya Hukam Hai Kuy Ke Us Se To Wazu Nahi Hota?

JAWAAB:- Mardo Aur Aurto Ke Sirf Black Colour Se Baal Rangna Mana Hai Black Colour Ke Alawah Dusre Colour Se Baal Rangna Mana Nahi Hai Wazu Ke Waqt Balo Par Parat Jami Ho Us Taur Par Ke Wazu Me Masah Ka Pani Baal Tak Nahi Pohnch Pata Ho To Us Soorat Me Wazu Nahi Hoga Aur Us Tarah Wazu Kar Ke Padhi Gai Namaaz Nahi Hogi Agar Aurat Black Colour Se Baal Rangti Thi Aur Uske Baal Par Wazu Ke Waqt Parat Jami Hoti Us Halat Me Wazu Karti Aur Namaaz Padhti To Yah Aurat Ki Shariat Ke Hukam Se Naadaani Aur Jahalat Hai Woh Pichle Amal Se Sachchi Taubah Kare Aur Aaindah Us Amal Se Parhez Kare Allaah Taubah Qabool Karne Wala Hai.

SAWAAL NO 48:- Aurat Aharaam Ki Haalat Me Wafaat Paa Jaae Uske Gusal Aur Takfeen Ki Kiya Soorat Hogi?

JAWAAB:- Dauraan E Haj Wafaat Pane Wale Mard Ko Beri,Pani Aur Gair Khushbu Wale Soap Se Gusal Diya Jaae Ga Aur Ahraam Ke Kapde Me Hi Kafan Diya Jaae Ga Na Uska Baal Kaata Jaae Ga Na Uska Naakhoon Kata Jaae Ga Aur Na Hi Use Khushbu Lagaai Jaae Gi Mehram Ki Tarah Uska Sar Bhi Khula Rahe Ga Aur Khule Sar Ek Chadar, Ek Izaar Me Namaaz Janazah Padh Kar Dafan Kar Diya Jaae Ga.

Mohrima Maiyyat Ko Bhi Gusal Dete Waqt Beri Aur Pani Se Gusal Diya Jaae Aur Har Qisam Ki Khushbu Se Parhez Kiya Jaae Ga Yaha Tak Ke Kafan Me Bhi Khushbu Nahi Lagaai Jaae Gi Aam Aurto Ki Tarah 3 Kapdo Me Tadfeen Hogi Aur Sar Aur Face Bhi Dhaka Jaae Ga Magar Naqaab Se Nahi Balke Dusre Kapde Se.

SAWAAL NO 49:- Kiya Aurat Apni Marzi Se Waalid Ki Meeraas Ka Hissa Chhod Sakti Hai?

JAWAAB:- Agar Aurat Bagair Majboori Khushi Khushi Apne Hosh Aur Hawaash Me Apna Hissa Deegar Wareseen Ke Liye Chod Deti Hai To Isme Sharan Koi Haraj Nahi Hai Yaha Ek Kaam Ki Wazahat Zaroori Hai Ke Basa Awqaat Wareseen Taqseem E Miraas Me Aurto Ko Jaan Bojh Kar Mehroom Karte Hai Ya Apna Hissa Chhod Dene Ka Mutalbe Par Jabar Karte Hai Ya Hissa Mangne Par Aurto Se Rishta Tod Lete Hai Aysi Soorto Me Majbooran Aurte Apna Hissa Chhod Deti Hai Miraas Ki Gair Munsifana Taqseem Karne Wale Log Apni Aakhirat Barbaad Karte Hai Kal Qayamat Me Unhe

Bando Ki Haq Talfi Ki Badtareen Saza Mile Gi Us Saza Se Bachne Ka Rasta Duniya Me Haq Walo Ka Haq Dena Hai.

SAWAAL NO 50:- Apni Friend Ki Koi Khubi Pasand Aae To Kiya Me Us Se Bayaan Kar Sakti Hu?

JAWAAB:- Munh Par Kisi Ki Taareef Karne Se Mana Kiya Gaya Hai Taaki Woh Kibr Aur Guroor Me Na Mubtila Ho Jaae Lekin Agar Mamdooh Ki Baja Taareef Karne Me Guroor Ka Andesha Na Ho To Munasib Alfaaz Me Samne Bhi Taareef Ki Ja Sakti Hai Jaisa Ke Kuch Ahaadees Se Jawaaz Ka Pehlu Nikalta Hai Taham Khushamdi Alfaaz,Beja Taareef,Jhoothe Alqaab, Matlabi Baate,Gulu Aur Chaplusi Kisi Surat Me Jaiz Nahi Hai Allaah Is Bimari Se Hame Bachaae.

SAWAAL NO 51:- Ek Shakhs Ki Ekloti Beti Thi Usne Ek Ladka God Liya Jab Yah Dono Bachche Baalig Ho Gaye Us Waqt Ladki Apne Munh Bole Bhai Se Parda Karegi?
JAWAAB:- Munh Bole Bahan Bhai Ki Islaam Mein Koi Hakikat Nahi Hai Bhai Wahi Hai Jo Sage Ho Chahe Nasab Se Ho Ya Raza'at Se Ho Agar Ladki Ki Maa Ne Le Palak Ko Sheer Khwari Mein Apna Dudh Nahin Pilaya To Bloogat Ke Baad Us Le Palak Se Na Sirf Ladki Pardah Karegi Balki Uski Maa Ko Bhi Pardah Karna Lazim Hai Aur Agar Le Palak Ladki Hai To Woh Munh Bole Baap Se Bhi Pardah Karegi Jab Le Palak (Ladka/Ladki)Ka Buloogat Ke Baad Munh Bole MAA Baap Se Pardah Hai To Munh Bole Bahan Bhai Ke Darmiyan Badarjah Awla Pardah Hoga Ladki Ko Chahie Ke Woh Munh Bole Bhai Se Khalwat Na Kare, Musafah Na Kare, Uske Sath Safar Na Kare Bila Zarurat Aur Bila Hijaab Baat Chit Na Kare Na Nange Sar Aaye Uske Samne Apni Zeenat Ka Izhaar Karen Kyun Ki Yah Mutabnna Us Ladki Ke Liye Gair Mehram Hai Aaj Kal Internet Per Bhi Munh Bole Bhai Bahan Banaae Jaate Hai Dauraan E Haj Maidan E Arafat Me Aurate Ajnabee Ladke Ko Arfaati Bhai Banaa Leti Hai Yad Rahe Is Tarah Bhai Banane Se Aapas Me Pardah Nahi Uth Jata Ajnabi Un Ahwaal Me Bhi Ajnabi Hi Rahenge Aapas Me Pardah Karna Hoga Aur Is Tarah Aapas Me Nikaah Bhi Jaiz Hoga.

SAWAAL NO 52:- Ayse Friute Khane Ka Kiya Hukam Hai Jo Gande Pani Se Banaya Gaya Ho?

JAWAAB:- Agar Gande Pani Se Koi Tree Sairaab Hua Ho To Uska Friute Khana Jaiz Hai Kuy Ke Woh Tree Uski Daali,Uska Patta Aur Uska Friute Sab Kuch Paak Hai Jab

Paak Chiz Se Mil Kar Gandi Chiz Ka Wasaf Badal Jaae To Woh Paaki Ke Hukam Me Hai Ise Istihala Kehte Hai Shaikhul Islaam Ibne Taiymiyah RH Ne Istihala Se Mutalliq Yahi Mauqaf Ikhtiyaar Kiya Hai Aap Pig Fry Kiye Tannur Ki Paaki Par Dusra Qaul Zikar Karte Hue Likhte Hai:

هذه فان الصواب وهنا نجسة تبقى لا انما وغيرهم المالكية قولى واحد :حنيفة ابي مذهب وهو هي بل النصوص معنى في ولا يست .معنى ولا لفظا لا التحريم نصيتناولها لم الاعيان (610/21:الفتاوى مجموع).التحليل نص فتناولها طيبة اعيان

Yani Dusra Mazhab Jo Ke Abu Hanifah Aur Malikiyaj Wagairah Ka Hai Ke Gandi Chize Apni Kaifiyat Badalne Se Gandi Nahi Rehti Aur Yahi Qaul Sahih Hai Uski Wajah Yah Hai Ke In Chizo Ko Hurmat Shamil Nahi Hai Na Lafzi Taur Par Aur Na Hi Manwi Taur Par Balke Yah Chize Paak Hai Aur Halaal Chizo Ke Nusoos Me Shaamil Hai Yahi Wajah Hai Ke Shaikhul Islaam Ne Gande Fuzlaat Paak Ho Kar Mitti Me Mil Kar Mitti Ho Jaane Par Us Jagaah Ko Paak Kaha Hai Khulasa Kalaam Yah Hai Ke Gande Pani Se Sairaab Hue Tree Ka Friute Khana Jaiz Hai.

SAWAAL NO 53:- Pani Ka Karobaar Karna Kaisa Hai Jab Ke Mene Suna Hai Ke Pani Ka Bechna Haraam Hai?

JAWAAB:- Alag Alag Ahaadees Se Maloom Hota Hai Ke Paani Bechna Mana Hai Hazrat Jaabir Bin Abdullah RA Se Rivayat Hai Unhone Kaha:

اخرجه).الماء فضل بيع عن وسلم هعليالله صلى الله رسول في
(14639:واحمد ,2477:ماجه وابن .مطولا 4670:والنسائى,1565:مسلم

Tarjumah: Rasoolullaahﷺ Ne Bach Jane Wale Pani Ko Bechne Se Mana Farmaya.

Bazaahir Is Hadees Se Maloom Hota Hai Magar Ulma Ne Kaha Hai Ke Yaha Pani Se Muraad Nehro Aur Chashmo Ka Pani Hai Jis Par Kisi Ki Milkiyat Na Ho Jab Pani Ko Jama Kar Liya Jaae Aur Apni Milkiyat Me Le Aaya Jaae To Uska Bechna Jaiz Hai.

SAWAAL NO 54:- Nikaah Kin Kin Baato Se Toot Jata Hai?

JAWAAB:- In Bato Se Nikaah Toot Jata Hai. Talaaq Se Ya Khul'a Se Ya Irtidaad Se Ya Shohar Ke La Pata Hone Par Adalat Ke Zariyah Fasaq Nikaah Se. Ahnaaf Ke Yaha Beti Ya Sas Ko Shahwat Ke Sath Chhu Lene Se Nikaah Toot Jata Hai. Ahnaaf Ka Yah

Masala Quraan Aur Hadees Ke Khilaaf Hai Yah Hadees Me Waarid Hai Ke Haraam Kaam Kisi Halaal Ko Haraam Nahi Kar Sakta.(Ibne Majah:2015) Go Ke Is Hadees Ko Shaikh Albani RH Ne Zaeef Kaha Hai Magar Kai Aasaar Se Yah Baat Manqool Hai. Ibne Abbas RA Se Marvi Sahih Asar Me Mazkoor Hai.

يـ حرم لا الـ حرام وطء ان ع باس ابـ ن عن.

Tarjumah:- Ibne Abbas RA Se Rivayat Hai Ke Haraam Wati (Mubashirat)Se(Koi Halaal Chiz) Haraam Nahi Ho Jati.

Ahnaaf Se Gae Guzre Barelwi Hai Jo Apne Mukhalif Mazaahib Wali Se Salaam Aur Musafah Tak Karne Se Aurto Ka Nikaah Tod Dete Hai Balke Basa Awqaat Pure Pure Gaon Ki Aurto Ka Nikaah Tod Diya Jata Hai Ek Jagah Ek Devbandi Ne Barelwiyo Ko Janazah Ki Namaaz Padhaai Jab Barelwi Mullao Ko Maloom Hua To Pure Gaon Ka Nikaah Toot Jane Ka Elaan Kiya Fir Tajdeed E Nikaah Ke Naam Par Feeso Se Pocket Garam Ki Jati Hai Chand Bate Awaam Me Nikaah Tootne Se Mutalliq Galat Mashhoor Ho Gai Hai Un Me Biwi Ki Pichli Sharamgaah Me Wati Karne, Biwi Ka Dudh Pine,Saali Se Zina Karne, Biwi Se Kai Saal La Talluq Aur Baat Chhit Na Karne Se Nikaah Toot Jata Hai. Haqeeqat Yah Hai Ke Un Baato Se Nikaah Nahi Tootta.

SAWAAL NO 55:- Kiya Khawaab Ki Taabeer Janna Zaroori Hai Aur Agar Kisi Ne Bura Khawab Dekh Liya Use Kisi Se Bayaan Kar Diya To Us Ke Shar Se Bachne Ki Tadbeer Kiya Hogi?

JAWAAB:- Hazrat Abu Salmah RA Se Rivayat Hai Unhone Kaha: Me Ayse Khaufnaak Khawaab Dekhta Hu Jo Mujhe Bimaar Kar Dete Hai Yaha Tak Ke Mene Abu Qatadah RA Ko Farmate Hue Suna: Me Ayse Khawaab Dekhta Jo Mujhe Bimaar Kar Dete Yaha Tak Ke Mene Nabiﷺ Ko Farmate Hue Suna:

الرُّؤْيَا الْحَسَنَةُ مِنَ اللَّهِ ، فَإِذَا رَأَى أَحَدُكُمْ مَا يُحِبُّ فَلَا يُحَدِّثْ بِهِ إِلَّا مَنْ يُحِبُّ ، وَإِذَا رَأَى مَا يَكْرَهُ ، فَلْيَتَعَوَّذْ بِاللَّهِ مِنْ شَرِّهَا وَمِنْ شَرِّ الشَّيْطَانِ وَلْيَتْفِلْ ثَلَاثًا وَلَا يُحَدِّثْ بِهَا أَحَدًا ، فَإِنَّهَا لَنْ تَضُرَّه.

Tarjumah:- Achcha Khawaab Allaah Ki Taraf Se Hota Hai Is Liye Jab Tum Me Se Koi Achcha Khawaab Dekhe To Woh Sirf Us Se Bayan Kare Jis Se Woh Muhabbat Karta Hai Aur Jab Koi Na Pasandidah Khawaab Dekhe To Uske Shar Aur Shaitaan Ke Shar Se Allaah Ki Panaah Maange 3 Baar Thu Thu Kare Aur Kisi Se Bayaan Na Kare Aysa Karne Se Woh Use Koi Nuqsaan Nahi De Sake Ga. (Sahih Bukhari #7044)

Ek Dusri Rivayat Me Hai NabiﷺFarmate Hai:

إذا حلم احدكم فلا يخبر احدا بتعلب الشيطان به في المنام.

Tarjumah:- Jab Tum Me Se Koi Shakhas Bura Khawaab Dekhe To Woh Nind Ke Aalam Me Apne Sath Shaitaan Ke Khelne Ki Kisi Dusre Ko Khabar Na De.(Muslim Sharif #2268)

NabiﷺKa Farmaan Hai:

فَمَنْ رَأَى شَيْئًا يَكْرَهُهُ فَلَا يَقُصَّهُ عَلَى أَحَدٍ ، وَلْيَقُمْ فَلْيُصَلِّ.

Tarjumah:- Jis Ne Khawaab Me Kisi Buri Chiz Ko Dekha To Chaahiye Ke Use Kisi Se Bayaan Na Kare Aur Khada Ho Kar Namaaz Padhne Lage.

Un Ahaadees Se Maloom Hua Ke Achche Khawaab Sirf Achche Logo Se Bayaan Kiya Jaae Taaki Uske Andar Hasad Na Ho Aur Bure Khawaab Kisi Se Bhi Na Bayaan Kiya Jaae Kuy Ke Uske Bayaan Karne Se Pareshani Ka Andesha Hai.

Agar Kisi Ne Anjane Me Ya Dil Ka Bojh Halka Karne Ke Liye Kisi Se Apna Bura Khawab Bayan Kar Diya Hai To Use Chahiye Ke Bure Khawaab Aur Shaitaan Ke Shar Se Allaah Ki Panaah Maange Kuy Ke Kisi Ke Bura Chahne Se Bhi Kuch Nahi Hota Jab Tak Ke Allaah Na Chaahe Aur Namaaz Padh Kar Allaah Se Dua E Kare Take Bure Khawab Ke Shar Se Allaah Bachaae. Aaindah Kisi Se Bura Khawaab Bayan Na Kare.

SAWAAL NO 56:- Kisi Ne Apne Mozah Par Masah Kar Ke Namaz Padhi Namaz Ke Baad Maloom Hua Ke Masah Ke Muddat Khatm Ho Gai To Kya Apne Namaz Fir Se Lautae Ga?

JAWAAB:- Isme Chand Masaail Hai Aisa Ho Ke Bhool Kar Bagair Wazu Ke Mozah Pehan Liya Aur Isi Halat Me Mozah Par Masah Bhi Kar Liya Ya Masah Ki Muddat Khatam Hone Ke Baad Masah Kar Ke Namaaz Ada Kar Li To Un Surto Me Namaaz Baatil Hai Us Namaaz Ko Dohraani Hogi Kuy Ke Yah Mamla Ayse Hi Hai Jaisa Ke Koi Bila Wazu Namaaz Padhe Aur Muslim Sharif Ki Hadees Hai Ke Bagair Wazu Ke Namaaz Qabool Nahi Hoti.

Dauraan E Namaaz Imaam(Kisi Ko Imaamat Ke Liye Badha De)Ho Ya Muqtadi Agar Use Us Baat Ka Ilm Ho Jaae Ke Masah Ki Muddat Khatam Ho Gai Thi Fir Bhi Masah

Kar Ke Namaaz Ada Kar Raha Hai To Namaaz Tod De Aur New Wazu Kar Ke Fir Se Namaaz Padhe.

Agar Imaam Ne Aysi Haalat Me Namaaz Padhaya Ke Usne Masah Ki Muddat Khatam Hone Ke Baad Masah Kiya Tha To Sirf Imaam Ko Namaaz Dohraani Hogi Baqiya Logo Ki Namaaz Sahih Hai Illa Yah Ke Agar Muqtadi Ko Shuru Me Hi Maloom Ho Gaya Ho To Woh Bhi Apni Namaaz Dhohra Le.

Ek Masala Yah Hai Ke Masah Ki Muddat To Khatam Ho Gai Thi Magar Aadmi Ka Wazu Baqi Tha To Aysi Surat Me Padhi Gai Namaaz Sahih Hai.

SAWAAL NO 57:- Aqeeqah Ke Mauqah Se Mehndi Lagaane Ka Sharai Hukam Kiya Hai Aaj Kal Uska Rivaaj Badhne Laga Hai?

JAWAAB:- Aurte Kabhi Bhi Mehndi Laga Sakti Hai Magar Kisi Waqt Ko Mutayyan Kar Lena Rasam O Rivaaj Me Daakhil Hai Ayse Rasam O Rivaaj Se Bachna Chaahiye Jis Se Shar Phailne Ka Andesha Ho. Aqeeqah Nawmaulood Ke Naam Se Khoon Bahane Ka Naam Hai Is Aqeeqah Se Aurat Ke Mehndi Lagaane Ka Kiya Talluq Hai? Yaad Rahe Agar Aurte Ajnabi Mardo Se Mehndi Lagwaati Hai Ya Mehndi Laga Kar Ajnabi Mardo Par Apni Zeenat Ka Izhaar Karti Hai To Gunehgaar Hogi.

SAWAAL NO 58:- Kiya Aurto Ke Balo Ko Jo Zameen Par Gir Jaae Unhe Dafan Kar Dena Chahiye Taaki Log Unhe Galat Maqaasid Ke Liye Istimaal Na Kare?

JAWAAB:- Baalo Ko Dafan Karne Se Mutalliq Koi Daleel Maujood Nahi Hai Taaham Kuch Ahle Ilm Use Dafan Karne Ko Achcha Khayaal Karte Hai Agar Jadu Tona Ka Andesha Ho Jaisa Ke Aaj Kal Uska Bada Rivaaj Hai To Fir Kisi Mehfooz Jagah Dafan Kar Dena Chahiye Ajnabi Mardo Ki Nazar Na Padhe Us Maqsad Se Bhi Baal Zameen Me Chupaya Ja Sakta Hai Aksar Aurte Tavhammat Ka Shikaar Hoti Hai Aur Har Baat Ko Jinnati Asaraat Se Mansoob Karti Hai Me Un Aurto Ko Pabandi Se Namaaz Ada Karne, Kasrat Se Astagfaar Padhne,Paaki Azkaar Par Hameshgi Bartne Ki Nasihat Karta Hu Allaah Ki Taufeeq Se Na Kisi Insaan Ka Jadu Aap Par Asar Kare Ga Aur Na Hi Koi Shaitaan Aap Ko Nuqsaan Pohncha Sakta Hai.

SAWAAL NO 59:- Kiya Aurat Apne Maike Me Namaaz Qasr Ada Kare Gi?

JAWAAB:- Jab Aurat Apne Shohar Ke Sath Uske Ghar Me Sukoonat Pazeer Ho Aur Walaidain Ki Ziyarat Ke Liye Maike Jaya Kare To 2 Sharto Ke Sath Qasr Kare Gi. Pehli Shart Yah Hai Ki Masaafat Paidal Ya Oont Ke Zariya Ek Din Aur Ek Raat Yani Taqreeban 80 Km Ho. Dusri Shart Yah Hai Ke 4 Din Ya Us Se Kam Theharne Ki Niyyat Ho. Agar Aurat Apne Maike Me 4 Din Se Ziyadah Theharne Ki Niyyat Karti Hai To Puri Namaaz Padhe Gi Ya Masaafat 80 Km Se Kam Hai Tab Bhi Maike Me Mukammal Namaaz Padhe Gi.

SAWAAL NO 60:- Agar Shohar Mujhe Baal Kataane,Abru Banane, Nakhoon Badhe Rakhne Ka Hukam De To Me Kiya Karu?

JAWAAB:- NabiﷺKa Farman Hai:

لا طاعة في معصية الله انما الطاعة في المعروف.

Tarjumah:- Allaah Ki M'asiyat Me Kisi Ki Ita'at Nahi Ita'at To Neki Ke Kaam Me Hai.(Abu Dawood Sharif:2625)

Agar Walaidain Apni Awlaad Ko Kufr Karne Ka Hukam De Ya Shohar Biwi Ko Ma'siyat Ke Kamo Par Majboor Kare Ya Haakim Riaya Ko Zulam Aur Jor Par Ubhare To Aysi Soorat Me Na Walaidain Ki Aulaad Par,Na Shohar Ki Biwi Par Aur Na Haakim Ki Riaya Par Ita'at Waajib Hai. Allaah Ki Ma'siyat Aur Nafarmaani Ke Kamo Me Kisi Ki Baat Nahi Maani Jaae Gi.

Lihaza Biwiya Apni Shoharo Ki Ita'at Sirf Bhali Bato Me Kare Aur Baal Kataane,Abru Banaane Aur Bade Naakhoon Rakhne Ka Hukam De To Unki Baat Thukra De.

SAWAAL NO 61:- Mujhe Shohar Hamal Rokne Ki Dawa Khane Par Majboor Karta Hai Aysi Soorat Me Shohar Ki Ita'at Ka Kiya Hukam Hai?

JAWAAB:- Agar Shohar Kisi Zaroorat Aur Maslihat Aur Sharai Uzar Ki Wajah Se Biwi Ko Hamal Rokne Ki Goli Khane Ka Hukam De To Biwi Shohar Ki Ita'at Kare Lekin Shohar Ki Ijazat Ke Bagair Biwi Hamal Rokne Ki Dawa Istimaal Karna Jaiz Nahi Hai. Sirf Shoqiyah Taur Par Aulaad Se Bachna Na Sirf Shadi Ke Maqsad Ke Khilaaf Hai Balke RasoolﷺKe Is Farmaan Ke Bhi Khilaaf Hai Jis Me Kasrat Se Bachcha Janne Wali Aurat Se Shadi Ka Hukam Diya Gaya Hai Yah BHI Yaad Rahe Ke Kasrat Se

Hamal Rokne Ki Goliya Istimaal Karne Se Baad Me Aulaad Se Mehroomk Hoti Hai Kuy Ke Bure Asraat Hai Jo Haiz Aur Reham E Maadar Par Murattab Hote Hai.

SAWAAL NO 62:- Aaj Kal Aurte Baareek Mauze Pehanti Hai Kiya Us Par Masah Kiya Ja Sakta Hai?

JAWAAB:- Kuch Ulma Ne Baareek Mauzo Par Masah Karna Jaiz Kaha Hai Is Silsile Me Ziyadah Qawi/Mazboot Baat Yah Hai Ke Ayse Baareek Mauze Jis Ke Andar Se Pairo Ki Chamdi Aur Colour Dikhaai De In Par Masah Karna Jaiz Nahi Hai Aysi Soorat Me Wazu Karte Waqt Mauzah Utaar Kar Pairo Ka Dhona Zaroori Hai Warna Wazu Nahi Hoga. Shaikh Ibne Baaz RH Kehte Hai:

من شرط المسح على الجوارب ان كون يقا فيسدا ساترا فان كان شفافا لم يجز المسح عليه لان القدم والحال ما ذكر في حكم المكشوفة.(فتاوى الشيخ ابن باز: 110/10)

Tarjumah:- Jurabo/Mozo Par Masah Karne Ki Shart Yah Hai Ke Moze/Jurabe Moti Ho Aur Pure Qadam Ko Dhanpti Ho Agar Jurabe Baareek Ho To Us Par Masah Karna Jaiz Nahi Hoga Kuy Ke Us Soorat Me Pair Nanga Hone Ke Hukam Me Hoga.

SAWAAL NO 63:- Kiya Aurto Ke Liye Kisi Marhale Me Pohnch Kar Parde Ki Pabandi Khatam Ho Jati Hai?

JAWAAB:- Pardah Ki Pabandi Kisi Bhi Marhale Me Khatam Nahi Hoti Hai Taaham Jab Aurat Umar Raseedah Ho Jaae To Us Ke Liye Hijaab Me Kami Hai Yani Apne Face Aur Hatheli Ko Mardo Par Zaahir Kar Sakti Hai Magar Satar Ke Wahi Ahkaam Ho Ge Yani Face Aur Hatheli Ke Siwa Sar Se Le Kar Pair Tak Balo Samet Haath Aur Pair Wagairah Mardo Se Chupaae Gi Allaah Ka Farmaan Hai:

وَ الْقَوَاعِدُ مِنَ النِّسَآءِ الّٰتِیۡ لَا یَرۡجُوۡنَ نِکَاحًا فَلَیۡسَ عَلَیۡہِنَّ جُنَاحٌ اَنۡ یَّضَعۡنَ ثِیَابَہُنَّ غَیۡرَ مُتَبَرِّجٰتٍۭ بِزِیۡنَۃٍ ؕ وَ اَنۡ یَّسۡتَعۡفِفۡنَ خَیۡرٌ لَّہُنَّ ؕ وَ اللّٰہُ سَمِیۡعٌ عَلِیۡمٌ.

Aur Jin Bari Boorhi Aurte Jinhe Nikaah Ki Ummid (Aur Khawaahish Hi)Na Rahi Ho Agar Apne Kapde Utaar Rakhe To Un Par Koi Gunaah Nahi Ba Shart Yah Ke Woh Apna Banaao Singhaar Zaahir Karne Waliya Na Ho Taaham Agar Un Se Bhi Ahtiyaat Rakhe To Unke Liye Bahut Afzal Hai Aur Allaah Tala Sunta Janta Hai.(Surah An Noor:60)

Aysi Boorhi Aurat Jise Haiz Aana Band Ho Gaya Ho Aur Usme Nikaah Ki Ragbat Khatam Ho Gai Ho Use Apne Hijaab Aur Burqah Utaarne Yani Shalwaar Aur Qamees

Ke Upar Bataur E Hijaab Istimaal Kiye Jaane Wali Chadar Ko Utaarne Ki Ijazat Hai Yah Ijazat Ek Shart Ke Sath Mashroot Hai Woh Hai Zaib Aur Zeenat Aur Banaao Singhaar Ka Zaahir Na Karna. Agar Boorhi Aurat Banaao Singhaar Zaahir Kare Maslan Zarq Barq Libaas,Maikup,Surmah, Lipstick,Khankhanaati Khubsurat Bangles, Khubsurat Angoothi,Aur Maail Karne Wali Wacth Istimaal Kare To Fir Libaas Ke Sath Face Aur Hatheliyo Ka Bhi Hijaab Karna Laazmi Hai Yaha Tak Ke Fitnah Ka Dar Na Ho Aur Boorhi Aurat Iffat Ke Khaatir Hijaab Karti Rahe To Aysa Karna Allaah Ne Boorhi Aurat Ke Haq Me Khair Aur Fazal Ka Baais Qaraar Diya Hai Khulasa Yah Hua Ke Aurat Ki Umar Ke Tamaam Maraahil Me Hijaab Karna Afzal Hai Taaham Boorhi Aurat Ke Liye Jab Fitnah Ka Dar Na Ho Aur Zeenat Ka Bhi Izhaar Na Kare To Apna Face Aur Hatheli Kholne Me Koi Harj Nahi Hai.

SAWAAL NO 64:- Kiya Sanne Raseedah (Aaisa) Khawateen Ke Liye Bhi Iddat Guzarna Zaroori Hai?

JAWAAB:- Umar Raseedah Aurto Ke Liye Talaaq,Khul'a Aur Wafaat Ki Iddat Hai Taaham Iddat Ke Ahkaam Mukhtalif Hai.

Bewah Ko Iddat Ke Taur Par 4 Maheenah 10 Din Guzaarne Hai. Allaah Ka Farmaan Hai:

وَ الَّذِيْنَ يُتَوَفَّوْنَ مِنْكُمْ وَ يَذَرُوْنَ اَزْوَاجًا يَّتَرَبَّصْنَ بِاَنْفُسِهِنَّ اَرْبَعَةَ اَشْهُرٍ وَّ عَشْرًا ۚ ﴿٢٣٤﴾

Tarjumah:- Aur Tum Me Se Jo Log Wafaat Paa Jaye ,Aur Aurte Chorr Jaye To Woh Aurte Apney Aap Ko Chaar/(4) Maheene Aur Das/(10) Din Iddat Me Rakhen.(Suratul Baqarah:234)

Yah Iddat 4 Maheenah 10 Din (130 Din Taqreeban) Un Tamaam Bewah Aurat Ki Hai Jo Badi Umar Ki Ho Ya Chhoti Umar Ki Chaahe Haiz Wali Ho Ya Gair Haiz Wali Aur Madkhoolah Ho Ya Gair Madkhoolah Albatta Agar Hamelah Hai To Fir Wafaat Ya Talaaq Dono Soorat Me Iddat Waza E Hamal Hogi Yani Aurat Bachcha Paida Karte Hi Iddat Puri Ho Jaae Gi Jaisa Ke Allaah Tala Ka Farmaan Hai:

وَ اُولَاتُ الْاَحْمَالِ اَجَلُهُنَّ اَنْ يَّضَعْنَ حَمْلَهُنَّ ؕ

Aur Hamal Waaliyo Ki Iddat Unka Waza E Hamal Hai.(Surah At Talaaq:4)

Agar 4 Maah 10 Din Se Pehle Hi Bachcha Paida Ho Jaae To Kuch Ahle Ilm Ne 4 Maheene 10 Din Ki Iddat Mukammal Karne Ko Kaha Magar Sahih Hadees Se Maloom Hota Hai Ke Hamilah Jaise Hi Bachcha Paida Kar De To Nifaas Se Paak Ho Kar Shaadi Kar Sakti Hai Chaahe Yah Muddat Kitni Bhi Ho.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، أَنَّ أَبَا هُرَيْرَةَ، وَابْنَ عَبَّاسٍ، وَأَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ، تَذَاكَرُوا الْمُتَوَفَّى عَنْهَا زَوْجُهَا الْحَامِلَ تَضَعُ عِنْدَ وَفَاةِ زَوْجِهَا، فَقَالَ ابْنُ عَبَّاسٍ: تَعْتَدُّ آخِرَ الْأَجَلَيْنِ، وَقَالَ أَبُو سَلَمَةَ: بَلْ تَحِلُّ حِينَ تَضَعُ، وَقَالَ أَبُو هُرَيْرَةَ: أَنَا مَعَ ابْنِ أَخِي يَعْنِي أَبَا سَلَمَةَ، فَأَرْسَلُوا إِلَى أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: قَدْ وَضَعَتْ سُبَيْعَةُ الْأَسْلَمِيَّةُ بَعْدَ وَفَاةِ زَوْجِهَا بِيَسِيرٍ، فَاسْتَفْتَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَهَا أَنْ تَتَزَوَّجَ. قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Tarjumah:- Abu Hurairah RA Ne Kaha Me Apne Bhatije Yani Abu Salmah Ke Sath Hu Fir Un Logo Ne (Ek Shakhas Ko) Ummul Muamneen Umme Salmah RA Ke Paas (Masala Maloom Karne Ke Liye) Bheja To Unhone Kaha:

: قَدْ وَضَعَتْ سُبَيْعَةُ الْأَسْلَمِيَّةُ بَعْدَ وَفَاةِ زَوْجِهَا بِيَسِيرٍ، فَاسْتَفْتَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَهَا أَنْ تَتَزَوَّجَ.

(Sahih Tirmizi #1194)

Tarjumah:- Sabia Aslamiya Ne Apne Shohar Ki Wafaat Ke Kuch Hi Dino Baad Bachcha Jana Fir Usne Rasoolﷺ Se (Shadi Ke Silsile Me) Masala Pucha To Aap Ne Use(Nifaas Ka Khoon Khatam Hote Hi)Shaadi Karne Ki Ijazat De Di.

Talaaq Ki Iddat Umar Raseedah Aurat Ke Liye Jis Ko Haiz Aana Band Ho Gaya Hai 3 Month Hai Yahi Hukam Mustahaza Ka Bhi Hai Allaah Ka Farmaan Hai:

وَ الّٰٓـِٔیۡ یَئِسۡنَ مِنَ الۡمَحِیۡضِ مِنۡ نِّسَآئِکُمۡ اِنِ ارۡتَبۡتُمۡ فَعِدَّتُہُنَّ ثَلٰثَۃُ اَشۡہُرٍ ۙ

Aur Tumhari Aurto Me Se Jo Maahwaari Aane Se Mayyus Ho Chuki Ho Agar Tumhe(Un Ki Iddat ke Baare Me) Shak Ho To (Yaad Rakho Ke) Un Ki Iddat Teen Maheenah Hai Aur Unki Bhi Jinhe Hauz Aana Shuru Na Hua Ho Aur Hamilah Aurto Ki Iddat Unke Waza E Hamal Hai Aur Jo Shakhas Allaah Se Dare Ga Allaah Uske(Har) Kaam Me Aasaani Kar De Ga.(Surah At Talaaq:4)

Us Aayat Ko Saamne Rakhte Hue Khul'a Wali Boorhi Aurat Ki Iddat Ek Month Hogi Kuy Ke Haiz Waliyo Ki Iddat Khul'a Ek Haiz Hai.

SAWAAL NO 65:- Kiya Aysi Koi Hadees Hai Ke Jab Bachcha Bolne Lage To Kalmah Sikhaao?

JAWAAB:- Kuch Rivayaat Is Talluq Se Aai Hai Ke Jab Bachcha Bolne Lage To La Ilaah Illaallaah Sikhaao Magar Is Silsile Me Koi Sahih Hadees Saabit Nahi Hai.

Ek Rivaayaat Hai:

(الـ سـنـی لابـ ن والـ لـ يـلة الـ يوم عمل)الله ـ ا لا الـہ لا فـ عـلمواهم اولادكـ م افـ صـح اذا

Tarjumah:- Jab Bachcha Bolne Lage To Use La Ilaaah Illallaah Ki Taleem Do.

Is Hadees Ko Shaikh Albaani RH Ne Zaeef Kaha Hai (Zaeeful Jame:388)

Dusri Rivaayaat Hai:

(الايـ مان شـعب). الله ا لا الله لا بـ كـ لمة أول صـ بـ ياذ كم عـ لـى افـ تحوا

Tarjumah:- Apne Bachcho Ko Pehli Taleem La Ilaah Illallaah Se Shuru Karo.

Is Hadees Ko Shaikh Albani RH Ne Baatil Kaha Hai.(As Silsilatuz Zaeefah:6146)

Teesri Rivaayaat Hai.

(الـ زوائـ د مجمع الاو سط الـ معجم). الله يـ حا سـ بـه لـ م الله ا لا الـ ه لا يـ قول حـ تـى صـغـ يرا ربـ ي من

Tarjumah:- Jise Bachpane Me La Ilaah Illaallaah Ki Taleem Di Gai Yaha Tak Ke Woh Yah Kalmah Bolne Lage To Allaah Uska Muhasba Nahi Kare Ga.

Is Rivaayat Ko Shaikh Albani RH Ne Mauzu Kaha Hai.(Zaeeful Jame:5595)

Chhothi Rivaayaat Is Tarah Hai.

وقـ ل}.الآيـ ة هذه عـ لمه الـمطـ لب عـ بدـ بـ نـی من الـ غلام افـ صـح إذا و سـ لم عـ لـ يه الله صـ لـى الـ نـ بـی كـ ان الله الـ حمد الـ ذي لـ م تخذ يـ دا ولـ....{ إلـ ى آخرها.

Tarjumah:- Bani Abdul Muttalib Ka Bachcha Jab Bolne Lagta To Nabiﷺ Use Yah Aayat

"الـ حمد وقـ ل الله الـ ذي لـ م تخذ يـ دا ولـ...."

Sikhlaate.

Is Rivaayat Ko Zayli Ne Moazal Qaraar Diya Hai.(Takhreejul Kashaaf: 2/296)

Khulasa Yah Hua Ke Bachche Ko Sab Se Pehle Kalmah Ki Taleem Di Jaae Aysi Koi Baat Sahih Hadees Me Nahi Hai Lekin Chunki Islaam Ki Pehli Buniyaad Kalmah Hi Hai Is Wajah Se Bachcho Ko Shuru Se Kalmah Sikhaya Jaae Ibnul Qaiyyam RH Ne Likha Hai Ke Jab Bachcha Bolne Lage To Use La Ilaaah Illallaah Muhammadur Rasoolallah Ki Talqeen Ki Jaae.(Tohfatul Maudood:[23] Unhone Yah Baat Nabiﷺ Ki Taraf Mansoob Nahi Ki Hai Taaham Yah Achchi Baat Hai Ke Apne Bachcho Ko Aayat,Hadees,Kalmah,

Zikar Wagairah Ki Taleem De. Musnad E Ahmad Me Ek Yahoodi Ladka Ka Zikar Hai Jo Nabiﷺ Ki Khidmat Kiya Karta Tha Jab Woh Bimaar Padha To Nabiﷺ Uske Paas Aae Aur Kalmah Padhne Ko Kaha To Woh Apne Baap Ki Taraf Dekhne Laga Baap Ne Kaha Ke Abul Qaasim Ki Ita'at Karo Fir Bete Ne Kaha:

. الله ر سول وا نك الله ا لا ا له لا ا شهد

Is Hadees Ko Shoaib Arnaut Ne Sahih Kaha Hai(Takhreejul Musnad:12792).

Is Tarah Hamari Koshish Yah Ho Ke Shuru Bhi La Ilaah Illaallaah Se Kare Zindagi Usi Ke Mutaabiq Guzaare Aur Usi Par Intiha Ho Allaah Se Uski Taufeeq Talab Kare Aur Khub Duaae Kare.

SAWAAL NO 66:- Kiya Azwaaj E Mutahhiraat Aale Bait Me Daakhil Hai?

JAWAAB:- Muslim Sharif Me Ek Rivaayat Hai Jis Se Shi'a, Awaam Ko Yah Dhoka Dete Hai Ke Azwaaj E Mutahhiraat Aale Bait Me Se Nahi Hai Rivaayat Is Tarah Se Aai Hai.

(2408:مـسـلم) لا:نـ ساوه؟قـ ال الـ بـ يـ ته؟ اهل من فـ قـ لـ نا

Is Tukde Ka Tarjumah Kiya Jata Hai"Ham Ne Kaha Aale Bait Kon Log Hai,Nabiﷺ Ki Biwiya?To Unhone Kaha Ke Nahi.

Uska Asal Tarjumah Aur Mafhoom Is Tarah Hai Ke Ham Ne Un Se Pucha Aap Ke Ahle Bait Kon Hai? (Sirf) Aap Ki Azwaaj? To Unhone Kaha Ke(Sirf Aap Ki Azwaaj) Nahi Yani Aapﷺ Ki Azwaaj Ke Alawah Aur Dusre Bhi Aale Bait Me Shaamil Hai Chunacha Sahih Muslim Me Is Se Pehle Wali Hadees Ke Alfaaz Hai.

. بـ يـ ته اهل من نـ ساؤه:بـ يـ ته؟قـ ال اهل من نـ ساؤه الـ يس زيـ د يـ ا بـ يـ ته؟ اهل ومن:حـ صـ ين لـ ه فـ قال

Tarjumah:- Haseen Ne Kaha Ke Ay Zaid Aapﷺ Ke Ahle Bait Kon Se Hai Kiya Aapﷺ Ki Azwaaj E Mutahhiraat Ahle Bait Nahi Hai?Saiyyidina Zaid RA Ne Kaha Ke Azwaaje Mutahhiraat Bhi Ahle Bait Me Daakhil Hai.

Iske Alawah Quraan Ki Aayat Aur Dusri Ahaadees Se Bhi Azwaaj E Mutahhiraat Ka Aale Bait Me Se Hona Saabit Hai.

SAWAAL NO 67:- Hamare Ilaaqe Me Musalmaan Aurto Ka Jooti Pehnna Mayoob Samjha Jata Hai To Kiya Yah Baat Sahih Hai?

JAWAAB:- Ibne Abi Malikah Se Rivayaat Hai Ke Ummul Muamneen Saiyyidia Aaisha RA Se Kaha Gaya:

قِيلَلِعَائِشَةَ :قَالَ مُلَيْكَةَ، أَبِي ابْنِ عَنِ جُرَيْجٍ، ابْنِ عَنِ سُفْيَانَ، عَنْ عَلَيْهِ، قِرَاءَةً وَبَعْضُهُ لُوَيْنٌ سُلَيْمَانَ بْنُ مُحَمَّدُ حَدَّثَنَا
.النِّسَاءِ مِنَ الرَّجُلَةَ وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهِ رَسُولُ لَعَنَ فَقَالَتْ لَ،النَّعْ تَلْبَسُ امْرَأَةً إِنَّ :عَنْهَا اللَّهُ رَضِيَ

Sunnan e Abu Dawood #4099

Tarjumah:- (Jo) Aurat (Mardo Ke Liye Makhsoos) Joota Pehanti Hai(Uske Mutalliq Aap Ki Kiya Raae Hai?) To Unhone Kaha Ke RasoolﷺNe Mardo Ki Tarah Banne Wali Aurto Par Lanat Farmaai Hai.

Is Hadees Se Ek Baat Yah Maloom Hui Ke Aurat Joota Pehan Sakti Hai Dusri Baat Yah Maloom Hui Ke Jo Joota Mardo Ke Liye Khaas Ho Use Aurat Nahi Pehan Sakti Hai Lihaza Aurto Ke Liye Makhsoos Taur Par Banne Joote Pehnne Me Aurto Ke Liye Koi Aib Nahi Hai Ha Ek Baat Ka Yah Bhi Khayaal Rahe Ke Kuch Joote Bade Bhadkile Hote Hai Use Pehan Kar Aur Kapdo Se Bahar Kar Ke Ghar Se Nikalna Fitne Ka Bais Hai Is Se Parhez Kiya Jaae Chhupa Kar Pehnne Ya Shohar Ke Samne Aur Ghar Me Istimaal Karne Me Koi Harj Nahi Hai.

SAWAAL No 68 :- Dusri Zaat Aur Biraadri Me Shadi Karna Kaisa Hai Aur Kufu Se Kiya Muraad Hai?

JAWAAB:- Islaam Ne Shadi Ka Meyaar Deen Thehraya Hai Jaisa Ke NabiﷺKa Farmaan Hai:

.يَدَاكَ تَرِبَتْ الدِّينِ بِذَاتِ فَاظْفَرْ ، وَلِدِينِهَا ، وَجَمَالِهَا ، وَلِحَسَبِهَا ، لِمَالِهَا : لِأَرْبَعٍ الْمَرْأَةُ تُنْكَحُ

Tarjumah:- Aurat Se 4 Khaslate Ke Paish E Nazar Nikaah Kiya Jata Hai Maal, Nasab, Khubsurti Aur Deendaari Tumhare Dono Haath Khaak Aalood Ho Tum Deendaar Aurat Se Shadi Kar Ke Kaamiyabi Haasil Karo.(Bukhari Sharif 5090)

Is Hadees Me RasoolﷺNe Zaat Biraadri Ki Buniyaad Par Hone Wali Shadi Ki Tardeed Farmaai Hai Aur Apni Ummat Ko Yah Taleem Di Hai Ke Deen Me Zaat Biraadri Aur

Hasab Aur Nasab Ka Koi Khalal Nahi Hai Aapﷺ Ne Ummat Ko Is Baat Ki Taaleem Di Balke Uska Amli Namoonah Bhi Paish Kiya Apni Beti Ruqaiyyah Aur Umme Kulsum RA Ka Nikaah Yake Baad Digre Usmaan RA Se Kiya Jo Umwi Khandaan Se The Jab Ke Aapﷺ Haashmi Khandaan Se.

Deen Hi Kufu Aur Barabri Ka Naam Hai Kuy Ke Shadi Me Islaam Ne Deen Ko Hi Meyaar Banaya Hai Isi Liye Imaam Bukhaari RH Ne Is Hadees Ko Kifayat Me Deendaari Ka Lihaaz Hona Ke Tahat Zikar Kiya Hai.

Qabaail Ka Wajood Aapas Me Sirf Ek Dusre Ke Ta'ruf Ke Liye Hai Warna Sare Bani Aadam Ki Aulaad Hai Aur Sare Moamin Aapas Me Bhai Bhai Hai Kisi Unchi Zaat Ko Neechi Zaat Par Koi Fakhar Nahi Hai Agar Allaah Ke Nazdeek Koi Haisiyat Wala Hai To Taqwah Ki Buniyaad Par. Aaj Shadi Me Colour Aur Nasal,Zaat Aur Biraadri Aur Duniyawi Garz Aur Gaayat Ki Wajah Se Ummte E Muslimah Par Tabaahi Aai Hui Hai Agar Ham Ne Shadi Me Deen Ko Meyaar Bana Liya To Zameen Se Sare Fitne Khatam Ho Jaae He.

Nabiﷺ Ka Farmaan Hai:

عَرِيضٌ. وَفَسَادٌ الْأَرْضِ فِي فِتْنَةٌ تَكُنْ تَفْعَلُوا إِلَّا فَزَوِّجُوهُ، وَخُلُقَهُ دِينَهُ تَرْضَوْنَ مَنْ إِلَيْكُمْ خَطَبَ إِذَا

Tarjumah:- Agar Tumhare Yaha Koi Aysa Aadmi Nikaah Ka Paigaam Bheje Jis Ke Deen Aur Akhlaaq Se Tum Mutmeen Ho To Uske Sath (Apni Waliya) Ki Shadi Kar Do Aur Agar Tum Ne Aysa Na Kiya To Zameen Me Bahut Bada Fitnah Aur Fasaad Phaile Ga.(Tirmizi Sharif:1084)

SAWAAL NO 69:- Agar Koi Aurat Chote Qad Ki Ho To Kiya Woh Unchi Heel Wali Chappal Pehan Sakti Hai Bataur E Khaas Shohar Ke Samne Taaki Use Khush Kiya Jaa Sake?

JAVAAB:- Sahih Muslim Me Bani Israail Ki Aurat Ka Ek Waqia Hai Jise Nabiﷺ Ne Bayan Farmaya Hai:

من رجـ لـ ين فـ اتـ خزت طويـ لـ تـ ين امرأتـ ين مع تـ مـ شى قـ صـ يرة إ سرائـ يل بـ نى من امرأة كـ انـ ت
خـ شب.(بـ خاري فـ شريـ :2252)

Tarjumah:- Bani Israil Me Ek Chhote Qad Aurat 2 Lambe Qad Ki Aurto Ke Sath Chala Karti Thi Usne Lakdi Ki 2 Taange(Ayse Joote Ya Mauze Jin Ke Talwa Daar Hissa Bahut Uncha Tha)Banwaai.

Maqsad Khud Logo Se Chhupana Tha Ke Use Pehchaan Na Sake Aur Kisi Qisam Ki Takleef Na Pohncha Sake Is Hadees Ki Buniyaad Par Sahih Maqsad Ke Liye Heel Wali Unchi Jooti Ya Chappal Pehnna Jaiz Hai Magar Aaj Ka Zamana Fitne Se Bhara Hua Hai Aur Aysi Imaan Wali Bhi Kaha Jo Iffat Ke Liye Heel Wali Chappal Pehan Kar Hijaab Me Chale Siwaae Uske Jis Par Allaah Ki Rehmat Ho Umooman Fahisha Aurto Ki Naqqaali,Shoharat Takbbur Aur Zeenat Ke Izhaar Ki Khaatir Aysi Chize Istimaal Ki Jaati Hai Aur Nabiﷺ Ne Shohrat Ka Libaas Pehnne Par Sakht Waeed Sunaai Hai:

أَبِي بْنِ نْعُثْمَانَعَ شَرِيكٌ، أَنْبَأَنَا هَارُونَ، بْنُ يَزِيدُ حَدَّثَنَا :قَالَا الْوَاسِطِيَّانِ، الْمَلِكِ عَبْدِ بْنُ وَمُحَمَّدُ عُبَادَةَ، بْنُ مُحَمَّدُ حَدَّثَنَا يَوْمَ اللَّهُ أَلْبَسَهُ شُهْرَةٍ، ثَوْبَ لَبِسَ مَنْ :وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهِ رَسُولُ قَالَ :قَالَ عُمَرَ، ابْنِ عَنْ مُهَاجِرٍ، عَنْ زُرْعَةَ، مَذَلَّةٍ ثَوْبَ الْقِيَامَةِ.

Tarjumah:- Jis Shakhas Ne Shohrat Wala Libaas Pehne Ga Allaah Qayamat Ke Din Use Zillat Ka Libaas Pehnaae Ga.(Ibne Majah#3606)

Jaha Fitne Ka Khauf Na Ho Maslan Aurto Ke Darmiyan Ya Shohar Ke Paas Ya Apne Ghar Me To Fir Waha Heel Wali Jooti Ya Chappal Pehnne Me Koi Harj Nahi Hai Yaad Rahe Isme Doctors Ne Jismaani Nuqsaan Batlaya Hai Is Wajah Se Is Se Hamesha Bachna Hi Behtar Hai.

SAWAAL NO 70:- Marte Waqt Jis Ki Zabaan Se Kalmah Nikle Kiya Use Ham Jannati Keh Sakte Hai?

JAWAAB:- Nabiﷺ Ne Farmaya Hai Ke Jis Ki Zabaan Se Aakhri Kalmah La Ilaah Illaallaah Nikle Bashart Yah Ki Dil Ki Sachchai Ke Sath Kaha Ho To Woh Jannat Me Jaae Ga Aur Bhi Dusri Hadeeso Se Maloom Hota Hai Ke Jis Par Khatma Hota Haj Uske Mutabiq Badla Mile Ga In Ahaadees Ke Hote Hue Bhi Ham Kisi Khaas Kar Ke Jannati Nahi Keh Sakte Hai Jannati Hone Ki Ummid Jataai Ja Sakti Hai Kuy Ke Yah Achche Khatme Ki Alamat Hai Behtar Hai Ke Ham Kahe Fala Ko Khatma Bilkhair Naseeb Ho Shaikh Ibne Usaimeen RH Is Hadees

"الجنة دخل الله الا اله لا لدنيا كلامه آخر كان من"

Tajumah:- Duniya Me Jis Ki Zabaan Se Aakhri Baat La Ilaah Illaallaah Nikle Woh Jannat Me Daakhil Hoga.

Ke Tahat Likhte Hai Ke Agar Hame Kisi Aadmi Ke Mutalliq Maloom Ho Ke Duniya Me Uska Aakhri Kalaam La Ilaah Illaallaah Tha To Ham Kahenge Ke Jannati Me Se Hone Ki Ummid Ki Ja Sakti Hai Lekin Mutaiyyan Taur Par Yaqeen Ke Sath Use Jannati Nahi Kahenge.(Fatawah Noor Alad Darab 352)

SAWAAL NO 71:- Ek Shadi Shudah Aurat Ne Pehle Shohar Se Talaaq Liye Bagair Dusri Jagah Nikaah Kar Liya Hai Is Nikaah Par Sharan Kiya Hukam Lage Ga?

JAWAAB:- Jab Koi Aurat Ek Mard Ke Nikaah Me Ho Aur Uska Shohar Zindah Bhi Ho To Uske Liye Kisi Dusre Mard Se Shadi Karna Haraam Hai Lihaza Mazkoorah Surat Me Aurat Ka Dusra Nikaah Karna Baatil Hai Mard Aur Aurat Ka Is Tarah Ikhatta Hona Haraam Kaari Shumaar Hogi Aurat Fauri Taur Par Us Mard Se Alag Ho Jaae Usme Talaaq Ya Khula Ki Zaroorat Nahi Hai Kuy Ke Talaq Ya Khula Nikaa E Sharai Me Hota Hai Aur Yaha To Aslan Nikaah Hua Hi Nahi Hai Haaliya Mard Se Alag Ho Kar Allaah Se Taubah Bhi Kare Aur Pehle Shohar Ke Paas Rehna Chahti Hai To Thik Hai Warna Us Se Talaaq Ya Khula Le Kar Fir Iddat Guzaar Kar Kahi Dusre Mard Se Wali Ki Razamandi Se Nikaah Kar Sakti Hai Yaad Rahe Bagair Sabab Ke Talaq Ya Khula Ka Mutalba Karna Gunaah Haasil Karne Ka Baais Hai NabiﷺKa Farmaan Hai:

: وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى لَّهِال رَسُولُ قَالَ: قَالَ ثَوْبَانَ، عَنْ أَسْمَاءَ، أَبِي عَنْ قِلَابَةَ، أَبِي عَنْ أَيُّوبَ، عَنْ حَمَّادٌ، حَدَّثَنَا حَرْبٍ، بْنُ سُلَيْمَانُ حَدَّثَنَا

.الْجَنَّةِ رَائِحَةُ عَلَيْهَا فَحَرَامٌ بَأْسٍ، مَا غَيْرِ فِي طَلَاقًا زَوْجَهَا سَأَلَتْ امْرَأَةٍ أَيُّمَا

Tarjumah:- Jo Aurat Bhi Bagair Kisi Wajah Ke Talaaq Ka Mutalba Kare To Us Par Jannat Ki Khushbu Tak Haraam Hai. (Sunnan E Abu Dawood#2226)

Haa! Agar Biwi Apne Shohar Me Deendaari Ki Kami Paae Huqooq Ki Adaaehi Me Kotaahi Karne Wala Paae Aur Bila Wajah Zulam Aur Ziyadti Kare To Pehle Islaah Ki Surat Nazar Aae Aur Uske Sath Zindagi Guzarna Dushwaar Ho Jaae To Talaaq Ka Mutalbah Karne Me Koi Gunaah Nahi Hai.

SAWAAL NO 72:- Bewa Aurat Jo Apne Bachcho Ki Khaatir Dusri Shadi Na Kare To Kiya Woh Qayamat Me RasoolullahﷺKe Sath Hogi?

JAWAAB:- Aysi Ek Hadees Abu Dawood, Musnad E Ahmad,Al Adabul Mufrad,Al Moajamul Kabeer Aur Jameus Sageer Me Maujood Hai In Alfaaz Ke Sath.

Rasoolullahﷺ Ne Farmaya:

زوجها من تمرامرأة وال سابدة بالوسطى يزيد واوما القيامة يوم كهاتين الخدين ن سفعاء وامراةاذا
م اتة واوبذا واحد تي يتام اطاعلى نفسها بحست وجمال منصب ذات.

Tarjumah:- Me Aur Bewa Aurat Jis Ke Face Ki Rangat Zaib Aur Zeenat Se Mehroomi Ke Baais Badal Gai Ho Dono Qayamat Ke Din Is Tarah Hon Ge(Yazeed Ne Kalme Ki Bich Ki Ungli Ki Taraf Isharah Kiya(Aurat Jo Apne Shohar Se Mehroom Ho Gai, Mansab Aur Jamaal Wali Ho Aur Apne Bachcho Ki Hifazat Aur Parwarish Ki Khaatir Dusri Shadi Na Kare Yaha Tak Me Woh Bade Ho Jaae Ya Wafaat Paa Jaae.

Is Hadees Ko Shaikh Albaani RH Ne Alag Alag Jagah Par Zaeef Kaha Hai.(As Silsilatuz Zaeefah #1222,Zaeef Abi Dawood#5149, Zaeefut Targeeb#1511,Naqdun Nuqus#13)

Yaha Yah Batana Bhi Munasib Samjhta Hu Ke Bewa Ka Apne Bachcho Ki Parwarish Aur Shadi Ke Silsile Me Aur Bhi Rivayat Aai Hai Magar Koi Bhi Sahih Nahi Hai.

Ek Rivayat Yah Hai:

انا فتقول انت ومن مالك لها فاقول تبادرنى امرأة تأتي أنا على الجنة باب يفتح من أول أنا
لي ايتام على قعدت امرأة.

Tarjumah:- Me Sab Se Pehle Jannat Ka Darwazah Kholunga Siwaae Ek Aurat Ke Jo Mujh Se Pehal Kare Gi Me Us Se Puchunga Tum Kon Ho? To Woh Kahe Gi Ke Me Woh Aurat Hu Jo Bachcho Ki Wajah Se Bethi Rahi Ise Shaikh Albani Ne Zaeef Kaha Hai.(As Silsilatuz Zaeefah #5374)

Dusri Rivayat Me Arsh Ka Saya Pane Ki Fazilat Bayan Hui Hai:

وترك زوجها ات وامراةاجله في ويمدرزقه في الله يزيدالرحم واصل ظله الاظل لا يوم العرش في ثلاثة
..الخ الله يغنيهم او يموتوا حتى ايتاما على اقيم زوج لا فقالت صغارا أيتاما عليها

Tarjumah:- Teen Tarah Ke Log Qayamat Mein Aarsh Ke Saya Tale Hon Ge Jab Uske Alava Koi Saya Nahi Hoga Sila Rehmi Karne Wala Allaah Uske Rizk Mein Ziyadti Karta Hai Aur Uski Umar Me Ziyadti Karta Hai Aur Woh Aurat Jiska Shohar Wafaat Paa Jaae Aur Chhote Yateem Bacche Chhor Jaye To Aurat Kahe Ke Me Shaadi Nahi Karungi

Yateem Bacchon Ke Sath Rahungi Yaha Tak Ke Mar Jaaye Ya Unhen Allaah Apne Fazal Se Maldar Kar De.

Is Rivayat Ko Shaikh Albani RH Ne Bahut Zaeef Kaha Hai.(Zaeeful Jame:2580)

Lihaza Maloom Hua Ke Bewa Ka Bagair Shadi Ke Ruki Rehne Ya Bachcho Ki Wajah Se Shadi Na Karne Ki Fazilat Se Mutalliq Koi Hadees Sahih Nahi Hai Albatta Aysi Aurat Ko Me Nasihat Karta Hu Ke Munasib Rishta Mile To Shadi Kar Le. Us Se Izzat E Nafs, Paakdamni,Maaldaari, Aur Madad Jaise Bade Faide Haasil Honge Shohar Ki Wafaat Par Sabar Karne Se Sabar Ka Badla Aur Bachcho Ki Kifaalat Ka Sawaab Apni Jagah Saabit Hai Indallaah Woh Uska Mustahiq Hogi.

SAWAAL NO 73:- Agar Baap Majbooran Apni Beti Ki Shaadi Be Deen Ladke Se Kare to beti ko kya karna chahie aur ISI Tarah Agar Shaadi Ke Baad Ladki Ko Maloom Ho Ke Ladka Be Deen Hai Samajhne Se Bhi Nahin Samajhta To Aisi Surat Me Kya Karen Jab Ke Dusri Taraf Dono Sawalon Me Baap Ki Izzat Ka Bhi Sawal Hai?

JAWAAB:- Muslim Samaj Ka Yah Bada Almiya Hai Bahut Se Baap Apni Ladkiyon Ki Shaadi Jabran Aise Ladke Se Kar Dete Hain Jo Bedeen Hota Hai Ya Jise Ladki BeDeeni Ki Vajah Se Na Pasand Karti Hai Baat Aise Baap Aulad Ke Huqooq mein Zaalim Hai Unhe Allaah Ke Yaha Hisaab Dena Hoga Aur Yah Huqooqul Ibaad Ka Mamla Hai Jin Ka Muhasba Shadeed Hai Lihaza Baap Ko Apni Aulaad Ke Haq Me Allaah Se Darna Chaahiye Ke Shadi Se Pehle Jab Ladke Ke Be Deen Hona Ka Ilm Ho To Us Shadi Se Inkaar Kare Aur Agar Jabran Waalid Shadi Kara Dete Hai To Us Shohar Ko Raahe Raasat Par Lane Ki Koshish Kare Allaah Se Hidaayat Ki Khub Duaae Kare Mamooli Deen Akhlaaq Ki Kami Ho To Uske Sath Nibaah Ki Koshish Kare Uski Taklif Par Sabar Kare Aur Jab Tak Woh Musalmaan Kehlaane Jane Ke Laaiq Hai Uske Sath Zindagi Guzaar Sakti Hai Magar Aysi Galtiya(Shirk Aur Bidat) Kare Jin Se Islaam Se Baahir Ho Jata Hai To Us Waqt Ulma Se Apni Surat E Haal Ka Zikar Kar Ke Uske Sath Rehna Jaiz Hai Ya Nahi Maloom Kar Ke Fir Apni Zindagi Ka Faisla Kare.

SAWAAL NO 74:- Ek Musalmaan Aadmi Pehle Shirk Kiya Karta Hai Fir Sachchi Taubah Kar Liya Yaha Puchna Yah Hai Ke Pehle Wala Sara Amal Barbaad Ho Gaya Ya Baqi Rahe Ga?

JAWAAB:- Mutaddad Nusoos Se Maloom Hota Hai Ke Shirk Sare Aamal Ko Barbaad Kar Deta Hai Aur Taubah Sare Gunaaho Ko Mita Deti Hai Allaah Farmata Hai:

وَ هوَ الَّذِیۡ یَقۡبَلُ التَّوۡبَۃَ عَنۡ عِبَادِہٖ وَ یَعۡفُوۡا عَنِ السَّیِّاٰتِ وَ یَعۡلَمُ مَا تَفۡعَلُوۡنَ ﴿ۙ۲۵}

Aur Wohi Hai Jo Apne Bandon Ki Tauba Qubool Karta Hai,Aur Gunahon Ko Maaf Karta Hai,Aur Jo Kuch Tum Karte Ho , Us Ka Poora Ilm Rakhta Hai .

NabiﷺKa Farmaan Hai:

تائ ب من الذنب كمن لا ذنب له.(صحيح ابن ماجه:3446)

Tarjumah:- Gunaah Se Taubah Karne Wala Aysa Ho Jata Hai Ke Goya Usne Sare Se Koi Gunaah Hi Nahi Kiya.

Jab Bande Ne Sachchi Taubah Kar Li Hai To Allaah Se Achcha Gumaan Rakhe Aur Allaah Bando Ke Gumaan Ke Sath Hota Hai Allaah Ki Zaat Se Ummid Hai Ke Usne Shirk Kar Ke Jo Gunaah Ikhatta Kiye The Allaah Ne Sab Maaf Farma Diya Hai Aur Jab Sare Gunaah Maaf Ho Gae To Use Guzishta Ahwaal Ke Mutalliq Fikar Mand Hone Ki Zaroorat Nahi Hai. Haa,Aaindah Hamesha Shirk Aur Bidat Se Bachne Ki Koshish Aur Fikar Kare.

SAWAAL NO 75:- Jo Bachcha Mara Hua Paidah Ho Uska Naam Rakh Kar Dafan Karna Chahiye Y Bagair Ke Naam Ke Kafan Dafan Kar Dena Chahiye?

JAWAAB:- NabiﷺNe New Maulood Ka Naam 7we Din Rakhne Ka Hukam Diya Hai

Lihaza Jo Bachcha 7 Din Se Pehle Wafaat Paa Jaae Ya Murda Halaat Me Paida Ho Aysi Soorat Me Na Uska Aqeeqah Hoga Aur Na Hi Uska Naam Rakha Jaae Ga Gusal Aur Kafan De Kar Aur Namaze Janazah Ada Kar Ke Dafan Kar Diya Jaae Ga Jab Bachche Ka Kisi Sabab Aap Khud Isqaat Ho Jata Hai Ayse Bachche Agar 4 Month Baad Gir Jaae To Unka Bhi Gusal Aur Kafan Ke Sath Namaaz E Janazah Hai Lekin Jo 4 Month Se Pehle Hi Gir Jaae To Unhe Bagair Gusal Ke Kapde Me Lapet Kar Bagair Janazah Padhe Dafan Kar Diya Jaae.

SAWAAL NO 76:- Ek Aurat Ka Ek Beta Tha Jo Uski Zindagi Me Hi Wafaat Paa Gaya Aur Do Betiya Zindah Hai Aysi Surat Me Wafaat Yaafta Bete Ki Aulaad(Ek Beta,3Beti) Yani Pote Potiya Dadi Ki Jaaedaad Me Hissa Daar Ho Gi?

JAWAAB:- Haa! Aysi Surat Me Betiyo Ka Bhi Hissa Hai Aur Pote Aur Potiyo Ka Bhi Hissa Hai Beti Ko 2 Sulus Mile Ga Aur Baqiyah Meeraas Pote Poti Me

"الانـ ثـ ين حظـ مـ ثل"

Ke Tahat Taqseem Hogi Yani Ladke Ko Dabal Aur Ladki Ko Singal Hissa.

SAWAAL NO 77:- Hindustani Hukoomat Ki Taraf Se Kanyadaan Ki Ek Scheme Chal Rahi Hai Ke 12 Saal Tak Har Maah 1000 Rupees Jama Karana Hai Fir Muddat Mukammal Hone Par Shadi Ke Naam Se Ladki Ke Account Me 5 Ya 6 Lakh Rupees Aa Jaaen Ge To Aysi Scheme Me Hissa Lena Jaiz Hai?

JAWAAB:- Kanya Daan Mazkoorah Scheme Insurence Ka Hissa Hai Aur Tamam Qisam Ki Tijaarat Scheme Najaiz Aur Haraam Hai Aap Jab Is Scheme Me Hissa Le Ge To Iski Scheme Yani Guide Book Se Maloom Hoga Ke Jab Bachchi Ke Baap Ki Wafaat Ho Jaae Ya Accident Ho Jaae To Fauri Taur Par Muawiza Milta Hai Balke Qaidah Kaagzaat Me LIC Kanyadaan Policy Bhi Likha Hoga Goya Yah BIMA Ki Hi Qisam Hai Aur Yah Najaiz Hai Musalmano Ko Isme Hissa Lena Jaiz Nahi Hai.

SAWAAL NO 78:- Beti Ka Aqeeqah Hai Mene 2 Janwar Khareeda Hai Kiya Un Dono Ko Zabah Karte Waqt Aqeeqah Ki Dua Karni Hai?

JAWAAB:- Ladki Ki Jaanib Se Ek Bakra Zabah Karna Masnoon Aur Kaafi Hai Dusra Bakra Zabah Karna Bataur E Fakhar Ho To Aadmi Gunehgaar Hoga Aur Aqeeqah Me Dawat Khilane Ke Maqsad Se Hota Ke Khane Wali Ka Sahih Se Intizaam Ho Jaae To Usme Koi Harj Nahi Hai Dono Janwar Zabah Karte Waqt Allaah Ka Naam Le Lena Yani Bismillaahi Allaahu Akbar Keh Dena Kaafi Hai Ya Yah Dua Padhe.

بسم الله بـ الله أكبر اللهم لـ ك الـ يك والـ هذه قة يـ قـ عـ لان فـ.

SAWAAL NO 79:- Diyyat Ki Taqseem Kaise Hogi?

JAWAAB:- NabiﷺKa Farmaan Hai:

فـ لـ لعـصـ بة فـ ضل فـ ما قرايـ تهم عـلى الـ قـ تـ يل ورثـ ةـ بـ ين مـ يراث الـ عـ قل ان.

Tarjumah:- Diyyat Ka Maal Maqtool Ke Wareseen Ke Darmiyan Ki Qaraabat Ke Mutabiq Taqseem Hoga Ab Agar Us Se Kuch Bach Rahe To Woh Asba Ka Hai.

Yaha Aqal Se Muraad Diyyat Hai Yah Hadees Daleel Hai Ke Diyyat BHI Baqiya Tarka Ki Tarah Hi Meeraas Ke Usool Ke Tahat Taqseem Hogi Yani Pehle Maiyyat Ka Qarz Chukaya Jaae Aur Usne Kisi Gair Waaris Ke Liye Kuch Waseeyat Ki Ho To Uska Nifaaz Amal Me Laaya Jaae Fir Wareseen Par Taqseem Kiya Jaae Gi.

SAWAAL NO 80:- Kiya Aurat Apne Apne Gharo Me Speaker Se Aane Wali Awaaz Ke Tahat Imaam Ki Mutabiat Me Namaaz Ada Kar Sakti Hai Ya Kisi Jagaah Tamaam Aurte Jama Ho Jaae Aur Imaam Ki Mutabiat Me Namaaz Ada Kare To Sahih Hai ?

JAWAAB:- Yah Masala Ikhtilaafi Hai Baaz Ulma Maslan Shaikh Ibne Usaimeen RH Wagairah Ne Is Shart Ke Sath Ghar Me Imaam Ki Mutabiat Me Namaaz Ada Karne Ko Sahih Kaha Hai Jab Masjid Se Le Kar Ghar Tak Safe Muttasil Ho Warna Imaam Ki Iqtida Sahih Nahi Hai Mardo Ko NabiﷺNe Masjid Me Aa Kar Namaaz Padhne Ka Hukam Diya Hai Aur Azwaaj E Mutahhiraat Ka Ghar Masjid E Nabwi Se Muttasil Tha Fir Bhi Unhone AapﷺKi Iqtida Me Apne Gharo Me Namaaz Nahi Ada Ki Jis Ham Yah Keh Sakte Hai Ke Koi Imaam Ki Mutabiat Me Apne Gharo Me Namaaz Nahi Padh Sakta Na Mard Aur Na Hi Aurat. Aurat Ki Namaaz Apne Ghar Me Afzal Hai Woh Apne Ghar Me Khud Se Namaaz Ada Kare Ya Kisi Jagah Chand Aurte Jama Ho Jaati Ho To Koi Aurat Jamaat Se Namaaz Padha Sakti Hai.

SAWAAL NO 81:- Kiya Shohar Apni Biwi Ki Naani Ke Liye Mehram Hai?

JAWAAB:- Surah Nis'a Aayat No 30 Me Muharrimaat Ka Zikar Hai Un Me Saas Bhi Hai Aur Saas Ke Hi Tabe Ladki Ki Nani Aur Dadi Bhi Hai Lihaza Shohar Apni Biwi Ki Nani Ke Liye Mehram Hai.

SAWAAL NO 82:- Shohar Be Deen Hai Aysi Surat Me Mere Liye Allaah Se Dua Karna Ke Mujhe Deen Daar Shohar De Kaisa Hai?

JAWAAB:- Ek Waqt Me Aurat Ek Hi Mard Ke Sath Zindagi Guzar Sakti Hai Iske Liye Baik Waqt Do Mard Se Shadi Karna Haraam Hai Is Bina Par Jo Dua Padhi Ja Rahi Hai Usme Dusre Mard Ya Dusri Shadi Ka Zikar Hai Jab Ke Maujoodah Shoahar Ke Hote Hue Aysi Dua Karna Sahih Nahi Hai Ha Is Dua Se Muraad Yah Ho Ke Allaah Uske

Shohar Ko Nek Bana De To Koi Masala Nahi Taham Duaiya Jumla Bhi Sahih Kar Liye Jaae Ke Ay Allaah Mere Shohar Ko Deendaar Aur Swaleh Bana De.

SAWAAL NO 83:- Kisi Ki Ek Maa Aur 2 Baap Hai Pehla Baap Se Ek Ladki Paida Hui Aur Dusre Baap Se Ladka Ab Sawaal Yah Hai Ke Kiya Un Dono Me Shadi Ho Sakti Hai?

JAWAAB:- Ladka Aur Ladki Dono Ek MAA Se Hai Yah Dono Aapas Me Sage Bhai Bahan Hai Aur Sage Bhai Bahan Ka Aapas Me Nikaah Haraam Hai.

SAWAAL NO 84:- Kiya Yah Baat Sahih White Balo Ko Ukhedne Se Mana Kiya Gaya Hai Aur Aurat Bhi Is Me Shaamil Hai?

JAWAAB:- Haa! White Balo Ko Ukhedna Mana Hai Mardo Ke Liye Bhi Aur Aurto Ke Liye Bhi,NabiﷺKa Farmaan Hai:

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى. ح وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، الْمَعْنَى، عَنِ ابْنِ عَجْلَانَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ،
عَنْ جَدِّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَنْتِفُوا الشَّيْبَ مَا مِنْ مُسْلِمٍ يَشِيبُ شَيْبَةً فِي الْإِسْلَامِ، قَالَ عَنْ سُفْيَانَ:
إِلَّا كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ، وَقَالَ فِي حَدِيثِ يَحْيَى: إِلَّا كَتَبَ اللَّهُ لَهُ بِهَا حَسَنَةً وَحَطَّ عَنْهُ بِهَا خَطِيئَةً.

Tarjumah:- White Baal Na Ukhedo Is Liye Ke Jis Musalmaan Ka Koi Maal Haalat E Islaam Me White Hua Ho To Woh Uske Liye Qayamat Ke Din Noor Hoga Aur Uske Badle Allaah Uske Liye Ek Neki Likhe Ga Aur Us Se Ek Gunaah Mita De Ga.

(Sunnan e Abu Dawood#4202)

Lihaza Mard Ya Aurat Apne Sar Ke Baal Na Ukhede Balke Sufedi Zaahir Hone Par Islaam Ne Hame Black Khizaab Ke Alawah Dusre Colour Se Badalne Ka Hukam Diya Hai.

SAWAAL NO 85:- Fatimah RA Raat Me Dafan Ki Gai Aur Uski Wajah Kiya Thi?

JAWAAB:- Sahih Muslim Me Mazkoor Hai Ke Fàtimah RA Ko Unke Shohar Ali RA Ne Raat Me Dafan Kiya Tha.

لما فيت وفاتها دفنها زوجها علي بن ابي طالب ليلاً.(مسلم شريف)

Tarjumah:- Jab Unka Intiqaal Hua To Unke Shohar Ali RA Bin Abi Taalib Ne Unko Raat Me Dafan Kiya.

Taarikhi Rivaayat Se Maloom Hota Hai Ke Faatimah RA Ne Shiddat E Haya Ki Wajah Se Asma Bint Umais RA Ko Pardah Posh Chaarpaai Taiyyar Karne Ki Wasiyat Ki Thi Aur Raat Me Dafan Karna Bhi Haya Ke Baais Tha Taaki Unki Waseeyat Ke Mutabiq Koi Unhe Dekh Na Sake Jo Ke Us Tukde Se Waazeh Hota Hai.

حـ ية وهي صـ دنعت الـ ذي هذا اواريـ ـته احد عـ لـ يها يـ دخل لا ان امرتـ ـني فـ قالـ ت هودج مـ ثل لـ ها وجعـ لت عـ لـ يها ذلـ ك أ صـ دنع أن امرتـ ـني.

Tarjumah:- Aur Unhone Dulhan Ki Doli Ki Tarah (Ek Pardah Posh Chaadar) Taiyyar Ki Aur Farmaya Ke Mujhe (Fatimah)RA Ne Uska Hukam Diya Ke Koi Uske Qareeb Na Aae Aur Yah Jo Chaarpaai Taiyyar Ki Ho Uske Banane Ki Waseeyat Mujh Se Unhone Apni Zindagi Me Ki Thi.

Is Rivaayat Ko Jorqaani Ne Mashhoor Hasan Kaha Hai.(Al Abaateel WalManaakeer:2/81)

SAWAAL NO 86:- Kiya Farishte Quraan Nahi Parhte?

JAWAAB:- Farishte Bhi Quraan Ki Tilaawat Karte Hai Farishto Ke Mutalliq Zikar Karna Aur Namaaz Padhna Waarid Hai Jo Quraan Ki Tilaawat Par Daleel Hai Jibraeel Alyhis Salaam Allaah Ki Wahi Quraan Le Kar Aate To MuhammadﷺParhte Aur Aap Use Hifz Karte Uska Bhi Zikar Quraan Me Hai Balke Pehli Wahi اقرأ Ke Silsile Me To Tafseel Waarid Hai Aur RasoolullahﷺKa Jibraeel Alyhis Salaam Ke Sath Ramazan Me Quraan Ka Daurah Karna Bhi Mazkoor Hai Farishte Quraan Ki Tilawat Karte Hai Us Baat Ki Quraan Se Chand Dalaail Dekhe:

Allaah Ka Farmaan Hai:

فَالتّٰلِيٰتِ ذِكْرًا ﴿٣﴾ۙ

Tarjumah:- Phir Alalah Ke Zikar Ki tilawat Karne Walo Ki. (Surah As Saafaat 3)

Is Baat Ki Ek Tafseer Yah Bhi Hai Ke Farishte Quraan Ki Tilaawat Karte Hai.

Alalah Ka Farmaan Hai:

فَاِذَا قَرَاْنٰہُ فَاتَّبِعْ قُرْاٰنَہٗ ﴿١٨﴾ۚ

Phir Jab Ham Use Parh Le To Aap Uske Parhne Ki Pairwi Kare.(Surah Al Qiyamah 18)

Yaha قرأناه Se Muraad Yah Hai Ke Jab Jibraeel Alyhis Salaam Allaah Ki Jaanib Se Qiraat Puri Kar De Tab Us Qiraat Ki Pairwi Kare Yani Uske Ahkaam Aur Sharaae Ki Pairwi Kare Aur Logo Ko Bhi Batlaae.

Allaah Ka Farmaan Hai:

عَلَّمَهٗ شَدِيْدُ الْقُوٰى ﴿۵﴾ۙ

Tarjumah:- Ise Puri Mazboot Taqat Walay Farishtay Ne Sikhaya Hai.(Surah An Najm 5)

Allaah Ka Farmaan Hai:

سَنُقْرِئُكَ فَلَا تَنْسٰٓى ﴿۶﴾ۙ

Tarjumah:-(Ay Paiygamber !)Hum Tumhe Parhayen Ge , Phir Tum Bhoolo Ge Nahi.(Surah A'ala 6)

Yani Allaah Farishte Ke Zariya Muhammadﷺ Ko Aysa Parhwaae Ke Zabaan Par Jaari Kar Denge Fir Use Kabhi Na Bhulen Ge.

SAWAAL NO 87:- Koi Aurat Zuhar Ke Waqt Haaiza Ho Jaae Aur Isi Tarah Magrib Ke Waqt Paak Ho To Uski Namaaz Ki Qaza Ka Kiya Hukam Hoga?

JAWAAB:- Aurat Jis Namaaz Ke Waqt Haiz Se Hui Hai Paak Hone Ar Uski Qaza De Gi Maslan Zuhar Ke Waqt Haiz Aaya Hai To Jab Paak Hogi Zuhar Ki Qaza Kare Gi Aur Jis Namaaz Ke Waqt Haiz Se Paaki Haasil Ho Rahi Hai Aurat Us Waqt Ki Namaaz Ada Kare Gi Sath Sath Woh Namaaz Bhi Parhni Hogi Jis Ke Sath Dusri Namaaz Jama Ki Jati Hai Iski Misaal Yah Hai Ke Agar Asar Ke Waqt Paak Hui Hai To Zuhar Bhi Padhe Gi.

SAWAAL NO 88:- Kaafir Ki Geebat Karna Kaisa Hai?

JAWAAB:- Hame Apne Musalmaan Bhai Ki Geebat Karne Se Mana Kiya Gaya Hai Aur Kaafir Ke Kufar Aur Shirk Aur Fisq Aur Fujoor Ko Bayaan Karna Geebat Nahi Hai Taaki Uske Kufar Aur Shirk Aur Fisq Aur Fujoor Se Dusro Ko Bachaya Jaa Sake Aur Kaafir Ki Hidaayat Ke Liye Rasata Hamwaar Kiya Jaae Albatta Zimmi Kaafir Ki Geebat Se Ulma Ne Mana Kiya Hai.

SAWAAL NO 89:- Kiya Nazar Lagne Wale Ka Ilm Na Ho To Nek Aadmi Ke Wazu Ke Pani Se Gusal Diya Ja Sakta Hai?

JAWAAB:- Nazar E Bad Utaarne Ka Ek Tareeqah To Yah Hai Ke Jis Ki Nazar Lagi Ho Use Kisi Bartan Me Wazu Kara Kar Aur Kamar Tak Ke Hisse Ko Dho Kar Us Paani Ko Bimaar Ke Sar Par Pichli Taraf Se Undel Diya JAe Jab Suhail Bin Haneef RA Ko Aamir Bin Rabi'a RA Ki Nazar Lag Gai To AapﷺNe Aamir RA Ko Gusal Karne Ka Hukam Diya Aur Uske Gusal Ke Paani Ko Suhail Ke Jism Par Undel Diya Gaya Jis Se Woh Thik Ho Gae Jis Ki Nazar Lagi Ho Uska Ilm Na Ho To Kisi Buzurg Ke Wazu Ke Pani Se Bimaar Ko Gusal Nahi Diya Jaae Ga Balke Aysi Surat Me Ruqiya Sharaiya Se Dam Kiya Jaae Ga.

SAWAAL NO 90:- Kiya Aurto Ko Juma Ke Din Azaan Aur Khutbah Khatam Hone Ke Baad Namaaz Parhni Chaahiye?

JAWAAB:- Aurto Par Namaaz E Juma Farz Nahi Hai Lekin Mardo Ke Sath Masjid Me Ada Karna Chaahe To Koi Harj Nahi Hai Jab Aurat Juma Ke Din Apne Ghar Me Namaaz Parhe To Zuhar Ki Namaaz Ada Kare Gi Aur Namaaz Ka Waqt Hote Hi Awwal Waqt Me Namaaz E Zuhar Ada Kar Le Use Azaan Ya Khutbah Khatam Hone Ka Intizaar Karne Ki Zaroorat Nahi Hai Taaham Aurat Agar Azaab Ka Jawaab Deti Hai To Usme Ajar Hai.

SAWAAL NO 91:- Farhat Hashmi Sahiba Bayan Kar Rahi Thi Ke Qayamat Me Har Moamin Ka Saya Hoga Jab Ke Logo Me Mashhoor To 7 Qisam Ke Logo Ka Saya Hai Uski Kiya Haqeeqat Hai?

JAWAAB:- Mujhe Nahi Maloom Ke Yah Baat Farhat Hashmi Sahiba Ne Kahi Hai Ya Nahi Lekin Agar Kisi Ne Kahi Hai To Us Se Galti Sarzad Hui Hai Aaiye Dekhte Hai Us Baat Ki Haqeeqat. RasoolﷺNe Farmaya:

اللَّهُ رَضِيَ هُرَيْرَةَ أَبِي عَنْ ، الْغَيْثِ أَبِي عَنْ ، زَيْدٍ بْنِ ثَوْرِ عَنْ ، سُلَيْمَانُ حَدَّثَنِي : قَالَ ، اللَّهِ عَبْدِ بْنُ الْعَزِيزِ عَبْدُ حَدَّثَنِي
سَبْعِينَ الْأَرْضِ فِي عَرَقُهُمْ يَذْهَبَ حَتَّى الْقِيَامَةِ يَوْمَ النَّاسُ يَعْرَقُ : قَالَ ، وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهِ رَسُولَ أَنَّ ، عَنْهُ
آذَانَهُمْ يَبْلُغَ حَتَّى وَيُلْجِمُهُمْ ، ذِرَاعًا.

Tarjumah:- Qayamat Ke Din Log Pasine Me Sharabor Ho Jaaenge Aur Haalat Yah Ho Jaae Gi Ke Tum Me Se Har Kisi Ka Paseenah Zameen Par 70 Haath Tak Phail Jaae Ga Aur Munh Tak Pohnch Kar Kaano Ko Chhune Lage Ga.(Sahih Bukhari #6532)

Aysi Haalat Me 7 Qisam Ke Aadmiyo Ko Allaah Apne Arsh Ke Saya Me Rakhe Ga Jis Din Uske Siwa Aur Koi Saya Na Hoga Un 7 Qisam Ke Logo Me Ek Sadqah Karne Wala Bhi Hoga. NabiﷺFarmate Hai:

وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ.

Tarjumah:- Aur Woh Nawjawaan Jo Sadqah Kare Aur Use Us Darjah Chupaae Ke Left Hand Ko Bhi Khabar Na Ho Ke Right Hand Ne Kiya Kharch Kiya.(Sahih Al Bukhaari #1423)

Yani Sadqah Arsh Ilaahi Ke Saya Ka Sabab Hai Isi Baat Ko Dusri Hadees Me Is Tarah Bayan Kiya Gaya Hai:

روايـ ته وفـ ي الـ ناس بـ ين يـ حكم حـ تى قال او الـ ناس بـ ين يـ فصل حـ تى صدقة ته ظل فـ ي امر كل
شرط عـ لى حـ يحص ا سـ ناده الـ باذ ى قال 2431:خزيـ مة ابـ ن صحـ يح).الـ ناس بـ ين يـ قضى حـ تى
مـ سـ لم)

Tarjumah:- Qayamat Ke Din Har Moamin Logo Ka Faisla Hone Tak Apne Sadqah Ke Saye Tale Hoga.

ظل فـ ي الـ قـ يامة يـ وم الـ مؤمن يـ سـ تظل وانما الـ قـ بور حر اهلها عن لـ تطـ فـ يئ الـ صدقة ان
(873:الـ ترغـ يب صحـ يح). صدقـ ته

Tarjumah:- Beshak Sadqah Apne Saahib Ko Qabar Ki Garmi Se Bachaae Ga Aur Beshak Moamin Qayamat Ke Din Apne Sadqah Ke Saya Me Hoga.

In Ahaadees Ka Matlab Yah Nahi Ke Qayamat Ke Din Har Moamin Ka Saya Hoga Balke Matlab Yah Haj Ke Sadaqah Arsh E Ilaahi Ke Saya Ka Sabab Hai Yani Moamin Sadaqah De Ga Woh Sadaqah Ki Wajah Se Saya Ka Mustahiq Hoga Aur Sadaqah Karne Wala 7 Qisam Me Logo Me Se Ek Hai Jise Arsh E Ilaahi Ka Saya Naseeb Hoga.

7 Qisam Me Logo Ke Alawah Ek Aur Hadees Milti Hai RasoolullahﷺKa Farmaan Hai:

من انظر معسرا أو وضع عـ نه اظـ له الله فـ ي ظـ له.(صحـ يح مـ سـ لم:3006)

Tarjumah:- Jo Shakhas Kisi Tangdasti Ko Mohlat De Ya Usko Maaf Kar De Allaah Usko Apne Saya Me Rakhe Ga.

SAWAAL NO 92:- Tahjjud Ki Namaaz Me Kon Si Dua Parhi Jaae Gi?

JAWAAB:- Tahjjud Ki Namaaz Ke Liye Nabiﷺ Se Koi Khaas Dua Waarid Nahi Hai Yah Raat Ki Umooman Taweel Namaaz Hai Is Namaaz Me Rab Se Jo Chaahe Mange,Jitni Chaahe Raat Ke Andhere Me Apne Khaaliq Aur Maalik Ke Saamne Aansu Bahaae Allaah Raat Me Bando Ko Khoob Nawaazta Hai Balke Raat Me Apne Bando Ko Pukarta Hai Ke Hai Koi Maangne Wala? Tahjjud Ki Namaaz Ke Liye Dua E Istiftaah Ka Saboot Milta Hai Woh Yah Hai.

اللهم لك الحمد أنت قيم السموات والأرض ومن فيهن ولك الحمد لك ملك السموات والأرض ومن فيهن ولك الحمد أنت نور السموات والأرض ومن فيهن ولك الحمد أنت ملك السموات والأرض ولك الحمد أنت الحق ووعدك الحق ولقاؤك حق وقولك حق والجنة حق والنار حق والنبيون حق ومحمد صلى الله عليه وسلم حق والساعة حق اللهم لك أسلمت وبك آمنت وعليك توكلت وإليك أنبت وبك خاصمت وإليك حاكمت فاغفر لي ما قدمت وما أخرت وما أسررت وما أعلنت أنت المقدم وأنت المؤخر لا إله إلا أنت.

Tarjumah:- Ay Allaah Tere Hi Liye Tamaam Taarife Hai Tu Aasmaan Aur Zameen Aur Un Me Maujood Tamaam Chizo Ka Noor Hai Tere Hi Liye Tamaam Taarif E Hai Tu Aasmaan Aur Zameen Aur Unme Maujood Tamaam Chizo Ka Qaaim Rakhne Wala Hai Aur Tere Hi Liye Tamaam Taarife Hai Tu Haq Hai, Tera Wada Haq Hai,Tera Qaul Haq Hai,Tujh Se Milna Haq Hai,Jannat Haq Hai Dozaq Haq Hai, Qayamat Haq Hai, Ambiya Haq Hai,Aur Muhammadﷺ Haq Hai,Ay Allaah!Tere Sapurd Kiya,Tujh Par Bharosa Kiya Tujh Par Imaan Laaya,Teri Ruju Kiya Dushmano Ka Mamla Tere Supurd Kiya Faisla Tere Supurd Kiya Pas Meri Agli Pichli Khataae Maaf Kar. Woh Bhi Jo Me Ne Chhup Kar Ki Hai Aur Woh Bhi Jo Mukammal Kar Li Hai Tu Hi Sab Se Pehle Hai Tu Hi Sab Se Baad Me Hai Sirf Tu Hi Mabood Haj Aur Tere Siwa Koi Mabood Nahi.

Is Dua Ke Mutalliq Bukhari Me Mazkoor Hai Hazrat Ibne Abbas RA Se Rivaayat Hai Unhone Farmaya Ke:

كان النبي صلى الله عليه وسلم إذا قام من الليل يتهجد قال اللهم لك الحمد...(صحيح البخاري:1120)

Tarjumah:- Nabiﷺ Jab Raat Ke Waqt Tahjjud Parhne Ke Liye Khade Hote To Yah Dua Padhte Allaahumma Lakal Hamd....

Sahih Bukhari Me Dusri Jagah Yah Alfaaz Hai:

كان النبي صلى الله عليه وسلم يدعو من الليل(اللهم لك الحمد....)صحيح البخاري:7385)

Tarjumah:- Uska Maani Qareeb Qareeb Hai Ke Nabiﷺ Raat Me Yah Dua Parhte:Allaahumma Lakal Hamd...

Sahih Ibne Khuzaimah Me Ibne Abbas RA Se Hi Mazkoor Hai.

كان رسول الله صلى الله عليه وسلم إذا قام للتهجد قال بعد ما يكبر: اللهم لك الحمد...(صحيح ابن خزيمة:1152)

Tarjumah:- Rasoolullahﷺ Jab Tahjjud Ki Namaaz Ke Liye Khade Hote To Takbeer Kehte:Allaahumma Lakal Hamd...

Is Par Imaam Ibne Khuzaimah Ne Baab Bandha Hai:

(باب ذكر الدليل على انه انما كان يحمد بها ويدعو بهذا الدعاء بعد افتتاح صلاة الليل الاتحميد بها ويدعو الاقبل التكبير بعد))

Tarjumah:- Is Baat Ke Zikar Me Ke Nabiﷺ Takbeer Ke Baad Na Ke Is Se Pehle Is Hamd Aur Dua Ke Sath Tahjjud Ki Namaaz Ka Iftitah Karte.

Ab Baat Waazeh Ho Gai Ke Nabiﷺ Tahjjud Ki Namaaz Shuru Karte To Dua E Istiftaah Ke Taur Par Mazkoorah Sana Ke Zariya Allaah Se Dua Karte Agar Koi Uske Alawah Bhi Sana Padhta Hai To Koi Harj Nahi Hai.

SAWAAL NO 93:- Ghar Me Jama Ho Kar Aurte Namaaz E Janazah Jamat Se Ada Kar Sakti Hai?

JAWAAB:- Aurte Bhi Maiyyat Ka Janazah Padh Sakti Hai Abu Salmah Bin Abdur Rahman Rivayat Karte Hai Ke Jab Saad Bin Abi Waqqaas RA Ka Intiqaal Hua To Hazrat Aaisha RA Ne Farmaya:

ادخلوا به المسجد حتى اصلي عليه.(صحيح مسلم)

Tarjumah:- Saad Ka Janazah Masjid Me Laao Taaki Ms Bhi Namaaz E Janazah Ada Kar Saku.(Sahih Muslim#973)

Aurto Ki Afzal Namaaz Ghar Me Hi Hai Is Lihaaz Se Aurte Maiyyat Ke Gusal Aur Kafan Ke Baad Jama Ho Kar Jamaat Se Maiyyat Ki Namaaz E Janazah Ghar Hi Me

Parhe Le To Koi Harj Nahi Aur Woh Mardo Ke Sath Masjid Me Ada Karna Chaahe To Bhi Koi Harj Nahi Hai Jaisa Ke Upar Wali Hadees E Aaisha Jis Se Masjid Me Aurat Ka Namaaz E Janazah Parhna Saabit Hota Hai.

Is Baare Me Shaikh Ibne Usaimeen RH Se Sawaal Kiya Gaya Ke Kiya Aurto Ke Liye Jaaiz Hai Ke Ghar Ki Sari Aurte Jama Ho Kar Ghar Hi Me Maiyyat Ki Namaaz E Janazah Padh Le?

To Shaikh Usaimeen RH Ne Jawaab Ke Koi Harj Nahi Aurte Namaaz E Janazah Mardo Ke Sath Masjid Me Ada Kare Ya Janazah Wale Ghar Me Ada Kar Le Kuy Ke Aurto Ko Namaaz E Janazah Parhne Se Mana Nahi Kiya Gaya Balke Qabro Ki Ziyaarat Karne Se Mana Kiya Gaya Hai.(Majmuaul Fatawah Ibne Usaimeen:17/157)

SAWAAL NO 94:- Aurat Ke Sajdah Ka Tareeqah Kiya Hai?

JAWAAB:- Aurat Aur Mard Ki Namaaz Yani Qiyaam Ruku Aur Sujood Wagairah Me Koi Farq Nahi Hai Rasoolullahﷺ Ne Mard Aur Aurto Dono Ke Mutalliq Hukam Farmaya Ke Tum Log Usi Tarah Namaaz Parho Jis Tarah Mujhe Namaaz Parhte Hue Dekhte Ho Aur Sajdah Karne Ka Jo Tareeqah Hame Rasool Ne Batlaya Hai Usme Mard Aur Aurat Ke Darmiyan Koi Farq Nahi Hai Ahnaaf Ke Yaha Aurto Ke Sajdah Me Baazu Band Aur Pet Ko Raano Se Lagaya Jata Hai Is Baat Ki Koi Daleel Nahi. Siwaae Aqwaal E Rijaal Ke Sajdah 8 Aazaa Par Kiye Jaae Naak Zameen Se Sani Ho, Baazu Apne Pehlu Se Alag Aur Hath Kandhe Ke Barabar Zameen Par Ho Yaha Tak Ke Sajdah Me Aap Ke Bagal Ki Sufedi Zaahir Hoti,Baazu Ke Darmiyan Se Ek Goat Guzarne Ki Jagah Hoti. Sajdah Ki Haalat Me Dog Ki Tarah Baazu Bichaane Se Mana Kiya Gaya Hai Sajdah Ki Yahi Kaifiyat Mardo Ke Liye Hai Aur Yahi Kaifiyat Aurto Ke Liye Hai Jo Log Aurto Ke Liye Ziyadah Pardah Ki Baat Karte Hue Dog Ki Tarah Baazu Bichaane Ka Hukam Dete Hai Woh Hadees Ki Mukhalifat Karte Hai Aur Woh Sun Le Ke Pardah Ka Jo Hukam Rasulullahﷺ Batla Gae Wahi Moamina Ke Liye Munasib Hai Dusri Baat Yah Hai Ke Aurto Ko Jo Islaami Libaas Hai Isme Badan Ka Koi Hissa Numaya Nahi Hoga Chaahe Namaaz Ho Ya Gair Namaaz Isi Tarah Teesri Baat Yah Hai Ke Aurto Ki Afzal Namaaz Uske Ghar Me Hai Jis Me Sab Se Ziyadah Pardah Hai Aur Mardo Ke Sath Sab Se Pichli Saf Hai Islaam Ki Yah Taaleemaat Aurto Ke Haq Me Kaafi Waafi Hai.

SAWAAL NO 95:- Biwi Wafaat Paa Jaae Aur Shohar Ne Mahar Ada Na Kiya Ho To Kiya Kare Ya Shohar Wafaat Paa Jaae Us Haal Me Ke Usne Biwi Ka Mahar Ada Nahi Kiya Hai To Mahar Ki Adaaegi Kiya Soorat Hogi?

JAWAAB:- Biwi Ki Wafaat Ho Jaae Us Haal Me Ke Shohar Ne Mahar Ada Nahi Kiya Tha To Woh Waareseen Ka Haq Hai Mard Se Mahar Ka Mutalba Kar Ke Maiyyat Ke Wareseen Me Taqseem Kar Diya Jaae Aur Shohar Wafaat Paa Jaae Us Haal Me Ke Usne Mahar Ada Nahi Kiya Tha To Maiyyat Ke Tarka Me Se Biwi Apna Mahar Pehle Wasool Kar Le Fir Baqiya Tarka Wareseen Me Taqseem Hoga.

SAWAAL NO 96:- Agar Koi Aurat Exident Me Wafaat Paa Jaae To Use Shaheed Kaha Jaae Ga?

JAWAAB:- Exident Me Qatal Hone Wala Doob Kar Marne Wale Aur Malbe Me Dab Kar Marne Wale Ki Tarah Hai Aur Rasoolullahﷺ Ne Dab Kar Marne Wale Aur Malbe Me Dab Kar Marne Wale Ko Shaheed Kaha Hai Is Wajah Se Exident Me Qatal Hone Wale Ko Bhi Bilyaqeen Nahi To In Sha Allaah Ke Sath Shaheed Keh Sakte Hai Shaikh Ibne Baaz Aur Shaikh Ibne Usaimeen RH Ne Exident Me Marne Wale Ko Shaheed Kaha Hai.

SAWAAL NO 98:- Khul'a Wali Ka Naqfa Hai Ke Nahi?

JAWAAB:- Khul'a Wali Aurat K Iddat Shohar Ke Ghar Guzaarna Waajib Nahi Taaham Chahe To Guzaar Sakti Hai Aur Khul'a Ki Iddat Me Shohar Ke Zimma Naqfa Nahi Hai Jab Fatimah Bint Qais RA Ka Khul'a Hua To Aap Ne Un Se Farmaya:

لا ف قة ن كم ل الا ان ي كوني ت حاملا.(صحيح ي ابي داؤد:2290)

Tarjumah:- Tere Liye Koi Kharcha Nahi Illa Yah Ke Tu Hamila Ho.

Is Hadees Se Maloom Hua Ke Khul'a Wali Aurat Ke Liye Sabqa Shohar Ke Zimma Nafqa Nahi Hai Lekin Agar Woh Hamila Ho To Fir Rihaaish Aur Khane Ka Kharcha Shohar Ke Zimma Hai.

SAWAAL NO 97:- Agar Kisi Ne Yah Mannat Mani Ke Woh Jab Bhi Makka Jaae Ga Apni Maa Ke Naam Se Umrah Kare Ga?Yah Nazar Manna Sahih Hai? Agar Yah Nazar Sahih Hai To Uske Saamne Badi Mushkil Hai Ke Aysi Nazar Hamesha Kaise Puri Kare?

JAWAAB:- Nazar Manne Se Koi Bhalaai Nahi Milti Fir Bhi Kisi Ne Aysi Nazar Maan Ki Jis Me Gunaah Nahi Hai To Uska Pura Karna Waajib Hai Sawaal Me Mazkoor Maa Ke Naam Se Musalsal Umrah Karna Sahih Nahi Hai Maiyyat Ki Taraf Se Ek Umrah Karna Kaafi Hai Mazkoorah Shakhas Khud Nekiyo Ka Mohtaaj Hai Woh Apne Liye Baar Baar Umrah Kare Aur Apni Maa Ki Taraf Se Nazar Ka Ek Umrah Kar Ke Aaindah Kasrat Se Sirf Astagfaar Kare Aur Mushkil Nazar Maan Lene Ki Wajah Se Qasam Ka Kaffarah Ada Kar De. NabiﷺKa Farmaan Hai.

كفارة النذر كفارة اليمين.(مسلم شريف : 1645)

Tarjumah:- Nazar Ka Kaffarah Wahi Hai Jo Qasam Ka Kaffarah Hai.(Muslim Sharif #1645)

SAWAAL NO 99:- Ek Muslim Ladki Kaafir Ladke Ke Sath Shadi Kar Liya Aur Woh Aone Islaam Par Baaqi Hai Kiya Use Baap Ke Meeraas Me Se Hissa Mile Ga?

JAWAAB:- Muslim Ladki Kaafir Ke Sath Shadi Kar Ke Zindagi Guzaar Rahi Hai Goya Woh Us Ke Deen Par Raazi Hai Warna Woh Us Ke Sath Haraam Kaari Nahi Karti Aur Jo Kaafir Ke Deen Se Raazi Ho Woh Kaafir Hai Uske Liye Musalmaan Ki Wiraasat Me Koi Hissa Nahi Hai NabiﷺKa Farmaan Hai:

لا يرث المسلم الكافر ولا الكافر المسلم.(بخاري شريف :6764)

Tarjumah:- Musalmaan Kaafir Ka Waaris Nahi Hota Aur Na Kaafir Kisi Musalmaan Hi Ka Waaris Banta Hai.

SAWAAL NO 100:- Imo Par Miya Biwi Ki Video Call Karte Hue Ek Dusre Ki Sharamgaah Dekh Sakte Hai Jab Ke Dono Kai Mahino Se Door Hai?

JAWAAB:- Miya Biwi Ko Ek Dusre Ki Sharamgaah Dekhna Jaiz Hai Yah Allaah Ke Fazal Aur Aahsaan Me Se Hai Taham Imo Par Video Call Karte Hue Miya Biwi Ka Ek Dusre Ke Samne Barhana Hona Fitna Aur Fasaad Nuqsaan Aur Fahaashiyat Ka Sabab Ban Sakta Hai.

(1) Aysa Mumkin Hai Ke Imo Ke Banane Wale Ke Paas Na Sirf Hamari Bate Record Hoti Ho Balke Video Bhi Record Hote Ho Aysi Surat Me Yah Kaam Miya Biwi Ke Liye Haraam Hoga.

(2) Miya Biwi Jab Barhana Ho Kar Video Call Kar Rahe Ho To Mumkin Hai Kisi Ki Nazar Parh Jaae Ya Shahwaani Aawaaz Aur Kaifiyaat Ka Idraak Karne Wala Ho Chaahe Ghar Me Bachche Hi Sahi Is Soorat Me Bhi Shari Qabahat Hai.

(3) Jab Miya Biwi Ek Dusre Se Door Ho Aur Urya Ho Kar Bate Kare Aur Apni Shahwat Ko Ubhaare To Fir Yah Shahwat Badkaari Ka Sabab Ban Sakti Hai. Paas Me Miya Biwi Hote To Ek Dusre Se Jinsi Khawaahish Puri Kar Lete Magar Door Hone Ki Wajah Se Mumkin Hai Galat Tariqah Se Jinsi Khawahish Puri Karne Ki Koshish Ki Jaae Yah Galat Tariqah Koi Bhi Ho Sakta Hai Fahash Videos Dekhna,Mashtzani Karna Yaha Tak Ke Zina Me Bhi Wukoo Ka Andesha Ho Sakta Hai Yah Soorat Bahut Hi Qabeeh Hai. Lihaza Miya Biwi Ko Videos Call Par Baat Karte Hue Ek Dusre Ki Sharamgaah Dekhne Se Parhez Karna Chaahiye.

SAWAAL NO 101:- Kiya Ham Jinnat Ko Dekh Sakte Hai Aur Haiwaanaat Bhi Jinnat Ko Dekh Sakte Hai?

JAWAAB:- Jinnat Ki Takhleek Aag Se Hui Hai Is Wajah Se Koi Insaan Usko Aoni Asli Paidaish Par Nahi Dekh Sakta Hai Taham Jab Insaan Ya Haiwaan Wagairah Ki Surat Ikhtiyaar Kare To Dekha Ja Sakta Hai Jaisa Ke Kuch Sahaba Ne Bhi Dekha Abu Hurairah RA Ko Shaitaan Ne Hi Aayatul Kursi Ke Bare Me Khabar Di. Jaha Tak Haiwaanaat Ke Dekhne Ka Masala Hai To Is Silsile Me Kuch Ahaadees Me Kutte, Gadhe,Aur Murg Ka Jinnat Ko Dekhne Se Mutalliq Zikar Milta Hai.

SAWAAL NO 102:- Mera Ek Padosi Hai Jis Ne Cat Paal Rakhi Hai Aur Apni Cat Ka Naam Aaisha Rakha Hai Kiya Yah Sahih Hai?

JAWAAB:- Cat Ek Haiwaan Hai Aur Aaisha Zawjah E RasoolﷺYani Mohtaram Insaan Ka Naam Hai Allaah Ne Insaano Ko Haiwaanano Par Fawqiyat Aur Fazilat Hai Is Liye Haiwaanat Ka Naam Nek Logo Ke Naamo Par Rakhna Sahih Nahi Hai Taaham Haiwaanat Ka Bhi Makhsoos Naam Rakha Ja Sakta Hai Jaisa Ke RasoolullaahﷺKi Utni Ka Naam ADBA'A Tha.(Bukhari Sharif #2872)

SAWAAL NO 103:- Badzabaan Aurat Ke Shar Aur Bad Zabaani Se Kaise Bacha Jaae Jabke 24 Hours Ka Wasta Ho Aur Aysi Badzabaan Aurat Nasihat Aur Waaiz Jazab Karne Se Bhi Mehroom Ho?

JAWAAB:- Munkar Ko Mitaane Ka Rasoolullaahﷺ Ne 3 Darjah Batlaya Hai Uske Hisaab Se Pehla Darja To Yah Banta Hai Ke Badzabaan Aurat Ko Uski Badzabaani Se Baaz Rakhne Ke Liye Kaarwaai Ki Jaae Agar Kaarwaai Nahi Kar Sakte To Zabaan Se Hattal Maqdoor Us Se Baaz Rehne Ki Nasihat Ki Jaae Aur Nasihat Ke Liye Jo Bhi Munasib Aqdaam Ho Sakte Hai Karna Chaahiye Maslan Islaami Mehfil Me Le Jana,Ulma Ki Taqreer E Sunana, Kitabe Muhaiyya Karna, Aur Waaz Aur Nasihat Karna Wagairah. Jab Nasihat Bhi Be Sood Ho Aur Badzabaani Se Baaz Na Aae To Aakhri Marhala Is Bure Kaam Ko Dil Me Bura Janna Hai Sath Hi Aysi Soorat Ki Badkalaami Par Khamoshi Ikhtiyaar Karna Hai Allaah Ka Farmaan Hai:

(63:الـ قرآن سورة). سلام ق الـ وا الـ جاهلون خاط بهم واذا

Tarjumah:- Aur Jab Be Ilm Log In Se Baate Karne Lagte Hai To Woh Keh Dete Hai Ke Salaam Hai.

Yaha Salaam Kehne Se Muraad Hai Jahalat Par Khamoshi Ikhtiyaar Karna ISI Surat Me Aage Allaah Ka Irshaad Hai:

(72:الـ فرقان سورة).كراما مروا بـ الـ لغو مروا إذا

Tarjumah:- Aur Jab Kisi Lagw Chiz Par Unka Guzar Hota Hai To Sharafat Se Guzar Jate Hai.

Yaha Sharafat Se Guzar Jane Ka Matlab Hai Badkalaami Par Khamoshi Ikhtiyaar Karna Aur Jo Badkalaami Par Khamoshi Ikhtiyaar Kar Le Woh Fitnah Se Mehfooz Ho Jaae Ga.

Rasoolullaahﷺ Ka Farmaan Hai:

(2501:الـ ترمذي صحـ يح).نـ جا صمت من

Tarjumah:- Jis Ne Khamoshi Ikhtiyaar Ki Usne Najaat Paa Li.

SAWAAL NO 104:- Kiya Biwi Apne Shohar Ka Naam Le Sakti Hai?

JAWAAB:- Biwi Apne Shohar Ka Naam Le Sakti Hai Aulaad Ki Taraf Nisbat Kar Ke Kunniyat Ke Sath Bhi Pukaar Sakti Hai Ya Shohar Ko Mehboob Kisi Naam Se Mausoom

Kar Sakti Hai Un Tamaam Surto Me Koi Haraj Nahi Hai Yah Shohar Par Munhasir Hai Ke Woh Kiya Pasand Karta Hai Apne Naam Se Pukara Jana Ya Kisi Aur Naam Se? Shohar Jo Pasand Kare Biwi Ko Use Ikhtiyaar Karna Chaahiye Taaki Shohar Ko Bulaate Waqt Use Khushi Mehsoos Ho Aur Kisi Qisam Ki Nagawaari Ka Ahsaas Na Ho.

SAWAAL NO 105:- Agar 3 Bachche Opretion Se Hue Ho To 4the Baar Hamal Hone Par Nas Bandi Karana Jaaiz Hoga?

JAWAAB:- Nas Bandi Haalaat Par Munhasir Hai Agar Bharose Mand Doctor Nas Bandi Karane Ka Mashwarah De To Shohar Ki Razabandi Ke Sath Halaakat Se Bachne Ke Liye Nas Bandi Karana Jaiz Hoga. Nas Bandi Ke Kai Tariqah Hai Un Me Se Aasaan Tariqah Apnaya Jaae Taaki Aaindah Khatraat Tal Jaae To Dubarah Bachche Ki Paidaish Ka Imkaan Ho Aur Agar Sire Se Raham E Maadar Hi Nikaalna Parh Jaae To Zaroorat Me Tahat Yah Amal Bhi Jaiz Hai.

SAWAAL NO 106:- Apne Bachche Ki Najasat Saaf Karte Waqt Aurat Ka Hath Bachche Ki Sharamgaah Se Lag Jaae To Wazu Toot Jaae Ga?

JAWAAB:- Aysi Daleel Milti Hai Ke Bagair Parde Ke Sharamgaah Se Hath Chhu Jaae To Wazu Toot Jata Hai NabiﷺKa Farmaan Hai:

اذا افضی احدکم بیدہ الی فرجہ ولیس دونہا حجاب ولا ستر فقد وجب علیہ الوضوء.(صحیح الجامع:362)

Tarjumah:- Tum Me Kisi Ka Hath Sharamgaah Ko Lage Aur(Hath Aur Sharamgaah Ke) Darmiyan Me Koi Satar Hijaab Na Ho Yani Hath Baraae Rast Sharamgaah Ko Mas Kare To Us Par Wazu Laazim Ho Gaya.

Jo Ahle Ilm Naaqiz E Wazu Ke Liye Shahwat Ki Qaid Lagaate Hai Ya Wazu Ko Sirf Mustahab Kehte Hai Unka Mauqaf Us Hadees Ke Khilaaf Hai Shahwat Ki Qaid Ki Hadees Me Nahi Hai Balke Mahaz Sutra Aur Hijaab Ka Zikar Hai Aur Nass Me Wujoob Ka Lafz Maujood Hote Hue Istihbaab Ka Mani Lena Hadees Ke Khilaaf Hai Is Wajah Se Jo Ulma Yah Kehte Hai Ke Chhote Bachche Ki Sharamgaah Ko Baraae Rast Hath Lagne Se Wazu Toot Jata Hai Woh Daleel Ke Qareeb Hai. Daaemi Fatawah Comety Ka Yahi Jawab Hai Ke Baraae Rast Sharamgaah Ko Hath Lagne Se Wazu Toot Jaae Ga Chahe Kisi Chhote Bachche Ki Sharamgaah Ho Ya Bade Ki Kuy Ke AapﷺSe Saabit Hai Ke

Aap Ne Farmaya:(Jis Shakhas Ne Apni Sharamgaah Par Haath Lagaya To Woh Wazu Kare) Aur Apni Ya Kisi Ki Sharamgaah Dono Ek Hukam Hi Rakhti Hai.(Fatawah Liljannatid Daaemah:5/265)

SAWAAL NO 107:- Bachcho Ko Behlane Ke Liye Ham Apne Gharo Me Gudiya Khareed Kar Rakh Sakte Hai?

JAWAAB:- Isme Koi Ikhtilaaf Nahi Hai Ke Gharo Me Bila Zaroorat Jandaar Ki Picture Rakhna Jaiz Nahi Hai Kuy Ke Rasoolﷺ Ne Picture Kashi Par Yah Waeed Sunaai Hai Lekin Bachcho Ke Khilone Ki Ijazat Hai. Sahih Bukhari Me Hazrat Aaisha RA Se Marwi Hai Woh Bayan Karti Hai:

ف كان معي بـ ين يـ لم صواحب لي وكان وسلم عليه الله صلى الا ن بي عند بالا بنات لعب كنت صحيح).معي بـ ين فـ يلم الي فـ يريهن منه يـ تقمعن دخل أذا وسلم عليه الله صلى الله رسول الب خاري:6130)

Tarjumah:- Me Nabiﷺ Ki Maujoodgi Me Gudiyo Se Khela Karti Thi Meri Bahut Si Sehliya Thi Jo Mere Sath Khela Karti Thi Jab Rasoolullaahﷺ Ghar Daakhil Hote To Woh Chhup Jati Aapﷺ Unhe Mere Paas Bhejte Fir Woh Mere Sath Khel Me Masroof Ho Jaati.

Abu Dawood Me Yah Bhi Mazkoor Hai Ke Aap RA Ke Paas Ghoda Tha Jis Ke Do Par Bane Hue The.(Sahih Abu Dawood:4932)

In Ahaadees Se Bachche Aur Bachchiyo Ko Gudiyo Se Khelne Ki Ijazat Maloom Hoti Hai Magar Chand Baate Malhooz Rehni Chaahiye Gudiyo Ke Khilone Shoqiya Taur Par Gaadiyo Aur Gharo Ki Zeenat Ke Liye Na Ho Aysi Gudiyo Aur Mujassamo Se Parhez Kiya Jaae Jin Me Hubahu Jaandaar Ki Shakal Maslan Aankh,Kaan Aur Aawaaz Ho Aur Ayse Hi Bandar Kutte Khinzeer Wagairah Ke Mujassamo Se Bhi Parhez Kiya Jaae Sab Se Behtar Qudrati Manaazir Aur Gair Jaandaar Khilone Maslan Gaadiya,Aalaat, Kitchen Aur Gharelu Saman Wagairah Hai.

SAWAAL NO 108:- Kiya Musaafir Juma Ki Namaaz Ke Sath Asar Ki Namaaz Ko Jama Kar Sakta Hai?

JAWAAB:- Musaafir Ke Liye Zuhar Ke Sath Asar Ki Namaaz Jama Karne Ki Chhut Hai Lekin Agar Woh Muqeem Ke Sath Juma Ki Namaaz Ada Kare To Fir Asar Ki Namaaz Jama Nahi Kar Sakte Kuy Ke Juma Ki Namaaz Ke Sath Asar Ki Namaaz Jama Karne Ki Koi Daleel Nahi Hai.

SAWAAL NO 109:- Kiya Hing (Asafoetida) Khana Halaal Hai?

JAWAAB:- Hing Ko Arbi Me Haltiyat Aur Angrezi Me Asafoetida Kehte Hai Yah Ek Tree Ka Gond Hai Jis Ka Istimaal Bataur E Giza Hota Hai Yani Use Dawa Ke Taur Par Bhi Istimaal Karte Hai Aur Khane Ki Chizo Me Bhi Istimaal Kiya Jata Hai.

Chunki Chizo Me Asal Hillat Hai Is Wajah Se Hing Khana Hamare Liye Jaiz Hai Uske Najaiz Hone Ki Koi Daleel Nahi Hai Isme Garlic Ki Tarah Hoti Hai Is Wajah Garlic Par Qiyaas Karte Hue Use Kha Kar Namaaz Ke Liye Aana Makrooh Kaha Ja Sakta Hai.

SAWAAL NO 110:- Kiya Shohar Apni Biwi Se Salary Chhupa Sakta Hai Taaki MAA Baap Aur Dusre Rishte Daaro Ke Huqooq Ada Kar Sake?

JAWAAB:- Shohar Ke Liye Apni Biwi Ko Salary Batana Zaroori Nahi Hai Agar Use Makhfi Rakhne Me Bhalaai Ho,Biwi Ko Apni Zaeooriyaat Ki Takmeel Se Matlab Hai Haa Agar Biwi Par Salary Zaahir Karne Me Koi Nuqsaan Aur Fitnah Na Ho To Husne Maashirat Ke Taur Par Batane Me Koi Harj Nahi Hai Balke Ek Tarah Se Achchi Baat Hai.

SAWAAL NO 111:- Gair Muslim Ko Dam Karna Sharai Atibaar Se Kaisa Hai?

JAWAAB:- Bukhari Aur Muslim Me Mazkoor Hai Ke Nabiﷺ Dauraan E Safar Apne Ashaab Ke Sath Ek Qabeelah Par Utre Waha Ke Ek Sardaar Ko Sanp Ne Das Liya To Chand Sahaba Ne Bakriyo Ke Ek Galle Ki Ujrat Par Jhaad Phunk Ke Zariya Ilaaj Kar Diya Yah Qabeelah Wale Kaafir The Aur Aapﷺ Ne Sahaba Ko Kaafir Ke Liye Ruqiya Karne Se Mana Nahi Kiya Jo Is Baat Ki Daleel Hai Ke Musalmaan Kaafir Ko Dam Kar Sakta Hai Bimaari Ke Waqt Nasihat Karna Bhi Mareez Aur Ghar Walo Ko Faidah Pohncha Sakta Hai Mareez Ki Hidaayat Ke Liye Dua Bhi Ki Ja Sakti Hai Is Par Islaam Paish Kar Ke Kalmah Ki Talqeen Ki Ja Sakti Hai Ek Yahudi Gulaam Nabiﷺ Ki

Khidmat Kiya Karta Tha To Nabiﷺ Ne Uski Iyaadat Ki Aur Kalmah Parhne Ko Kaha To Usne Kalmah Parh Kar Islaam Qabool Kar Liya.(Bukhari Sharif #1356)

SAWAAL NO 112:- Chaalees/40 Hadees Hifz Karne Ki Kiya Fazilat Aai Hai?

JAWAAB:- Chaalees Ahaadees Yaad Karne Ke Silsile Me Ahaadees Bade Fazaail Bayan Kiye Gae Hai Jabke Is Silsile Me Koi Hadees Saabit Nahi Hai Ya To Mauzu Hai Ya Zaeef Hai. Imaam Nawwi RH Ne Apni Mashhoor Zamana Kitaabul Arbaeen(43 Jame Ahaadees Ka Majmooa)Me Zikar Farmaya Hai Aur In Sari Rivayat Ke Mutalliq Farmaya Hai Ke Huffaz Ka Is Baat Ka Ittifaq Hai Ke Yah Hadees Zaeef Hai Agarcha Yah Mutadd Turq Se Marvi Hai.(Muqaddama Al Arbaeen Linnawwi)

SAWAAL NO 113:- Aurto Ka Yoga Karna Kaisa Hai?

JAWAAB:- Yoga Khaalis Hinduwana Taleem Hai Hindu O Ki Mazhabi Kitaab Vedo Me Iski Taleem Aur Targeeb Di Gai Hai Is Wajah Se Hindu Sadhu Sant Khud Bhi Yoga Karte Hai Aur Apne Pairo Kaaro Ko Uski Khaas Taleem Dete Hai Hame Maloom Hina Chaahie Ke Kisi Bhi Musalmaan Ke Liye Dusri Qaum Ki Mazhabi Taaleem Ko Apnana Jaiz Nahi Hai Aur Yoga Hindu Mazhab Ka Hissa Hone Ke Sabab Muslim Mard Ya Muslim Aurat Ke Liye Use Anjaam Dena Jaiz Nahi Hai

SAWAAL NO 114:- Jab Aurat Kisi Muslim Dukaan Daar Paas Jaae To Kiya Use Salaam Kar Sakti Hai?

JAWAAB:- Salaam Muhabbat Aur Salamti Ka Paigaam Hai Nabiﷺ Ne Salaam

Phailaane Aur Ek Dusre Ko Salaam Karne Ka Hukam Diya Hai Ek Mard Dusre Mard Ko Ek Aurat Dusre Aurat Ko Salaam Kare Yaha Tak Ke Mard Apni Muharrimaat(Aurat) Se Aur Aurat Apne Mahaarim(Mard)Se Salaam Kar Sakte Hai. Raha Masala Ajnabi Aurat Ka Dukaandaar Mard Ko Salaam Karne Ka To Yah Us Waqt Jaiz Hoga Jab Fitne Ka Andesha Na Ho Jaise Budhi Aurat Dukaandaar Mard Ko Salaam Kare Ya Aurto Ki Jamaat Ho Us Waqt Salaam Kare. Jawaan Ladki Ya Khubsurat Aurat Ka Mard Dukaan Daar Ko Salaam Karna Jaiz Nahi Kuy Ke Isme Fitnah Ka Andesha Hai Yani Fitnah Ka Andesha Ho To Aurat Mard Ko Salaam Na Kare Aur Fitnah Ka Andesha Na Ho To Salaam Kar Sakti Hai.

SAWAAL NO 115:- Kisi Ne Qaza Roza Rakha Ho Aur Tabiyat Ki Naasaazi Ki Wajah Se Rozah Torhne Ki Nobat Aa Jaae To Kiya Kare?

JAWAAB:- Farz Rozo Ki Qaza Ke Waqt Tabiyat Naasaaz Ho Jaae Ya Koi Uzar Laahiq Ho Jaae To Rozah Torha Ja Sakta Hai Aur Nifli Rozah Ho To Bagair Uzar Ke Bhi Torh Bhi Sakte Hai.

SAWAAL NO 116:- Kiya Jinnat Bani Aadam Ki Aurto Se Jim'a Karta Hai?

JAWAAB:- Ulma Ke Darmiyan Yah Shadeed Ikhtilaaf Ka Mauzu Hai Baaz Ulma Ne Kaha Hai Ke Jinnat Bani Aadam Ki Aurto Se Jim'a Karta Hai Aur Baaz Ne Kaha Ki Is Silsile Me Koi Sarih Aur Sahih Daleel Na Hone Ki Wajah Se Jim'a Karne Wali Baat Mardood Hai Aur Waise Bhi Yah Gaibi Umoor Me Se Hai Jis Ke Liye Sarih Daleel Chaahiye Yah Baat Sahih Hai Ki Jinnat Gaafil Insaano Par Musallat Ho Jata Hai,Khane Pine Me Shareek Ho Jata Hai Khoon Me Dorhta Hai, Badan Me Daakhil Ho Jata Hai,Tarah Tarah Se Takleef Pohnchata Hai,Aurto Se Khilwaad Karta Hai Magar Shaitaan Ka Bani Aadam Ki Aurto Se Jim'a Karne Par Koi Sahih Aur Sarih Daleel Maujood Nahi Hai.

Quraan Ki Aayat:

لم يطمثهن انس قبلهم ولا جان.(الرحمن:56)

Tarjumah:- Waha (Sharmil) Nichi Nigaah Wali Hoore Hai Jinhe Un Se Pehle Kisi Jin Aur Insaan Ne Haath Nahi Lagaya.

Allaah Ka Farmaan Hai:

وشاركهم في الاموال والاولاد وعدهم.(الاسراء:64)

Tarjumah:- Aur Unke Maal Aur Unki Aulaad Me Bhi Shareek Ho Jaa Aur Unhe(Jhoothe)Wade De Le.

Yah Aayat Sarih Nahi Hai Jabke Gaibi Umoor Me Sarih Daleel Chaahiye.

Nabi Ke Is Aqwaal Ko Shaikh Albani RH Ne Bahut Munkar Kaha Hai.

لا تقوم الساعة حتى تكثر فيكم أولاد الجن من نسائكم.(السلسلة الضعيفة:5776)

Tarjumah:- Qayaamat Is Waqt Tak Qaim Nahi Hogi Jab Tak Tumhari Aurto Se Jinnat Ki Aulaad Ba Kasrat Na Ho Jaae.

Isi Tarah Mazkoor Hai.

يـ اتـ ى أن ور سولـه الله نـهى ذلـك؟قـال كـ يف الـ فـضل ابـ ا يـ ا:ع باس لابـ ن قـ يل الـ جن أولاد الـمؤنـ ثون بـ الـمؤنـث فـ اتـ ت مـنه فـ حمـلت إلـ يها الـ شـ يطان سـ بـ قه هااتـ ا فـ أذا حائـ ض وهي امراتـ ه الـ رجل.

Tarjumah:- Aurte Jinnat Ki Aulaad Hai Ibne Abbas Se Pucha Gaya Ke Woh Kaise? Unhone Kaha Ke Allaah Aur Uske Rasool Ne Haiza Aurat Ke Paas Jane Ee Mana Kiya Hai Lekin Jab Koi Us Haal Me Aae To Us Haiza Par Shaitaan Sabqat Haasil Kar Leta Hai Aur Woh Hamila Ho Jati Hai Aur Ladki Janti Hai.

Ise Ibne ADI Ne Gair Mehfooz Kaha Hai.(Alkaamil Fiz Zuafa:58/9)

Aur Bhi Bahut Sare Aqwaal Se Istidlaal Kiya Jata Hai Unme Mujaahid Bin Jabar Almakki Ka Qaul Bahut Mashhoor Hai:

انـ س يـ طمـ ثهن لـ م قـ ولـ ه فـ ذالـ ك معاه فـ جامع احـ لـ يـ له عـ لـى الـ جان الـ نطوى يـ سم ولـ م الـ رجل جامع إذا جان و لا قـ بـ لهم.

Tarjumah:- Jab Koi Mard Jim'a Kare Aur Bismillaah Na Kahe To Jin Uske Paishaab Ki Nali Se Chimat Jata Hai Aur Uske Sath Jim'a Karta Hai Uski Daleel Allaah Ka Qaul:

(جان و لا قـ بـ لهم انـ س يـ طمـ ثهن لـ م.)Hai.

Is Tarah Jis Hadees Me Bahalat E Namaaz Maq'ad Me Shaitaani Ahsaas Ki Baat Mazkoor Hai Woh Saabit Nahi Aur Jis Me Bagair Shaitaan Ke Maq'ad Me Harkat (Hawa Khaarij Hone) Ka Zikar Hai Woh Saabit Hai.(Sahih Abu Dawood:177)

Reh Gai Baat Baitul Khala Me Daakhil Hone Aur Jim'a Ke Waqt Shaitaan Se Panaah Mangne Ka Masala To Yah Bhi Is Baat Ki Sarih Daleel Nahi Hai Ke Shaitaan Insaani Aurat Se Jim'a Karta Hai.

Khulasa Yah Hai Ke Is Baat Ki Sahih Aur Sarih Daleel Nahi Ke Shaitaan Bani Aadam Ki Aurat Se Jim'a Karta Hai Aur Yah Baat Bhi Sahih Nahi Ke Shaitaan Insaan Se Nikaah Karta Hai Aur Us Se Aulaad Hoti Hai.

Sath Hi Me Apne Behno Ko Nasihat Karta Hu Ke Paaki Ka Hamesha Khayaal Rakhe, Namaazo Ki Pabandi Kare,Subah Aur Sham, Namaaz Aur Roz Marrah Ke Azkaar Ka Ahtimam Kare Aur Shaitaan Ke Tasllut Aur Galba Se Bachne Ke Asbaab Apnate Rahe.

SAWAAL NO 117:- Lekoriya Kiya Hai Aur Uske Kiya Masaail Hai?

JAWAAB:- Aazaae Tauleed Ki Bimaari Se Aurat Ki Sharamgaah Se Shauri Ya La Shauri Taur Par Khaarij Hone Wali Rutoobat Ko Lekoriya Kaha Jata Hai.

Jis Aurat Ko Lekoriya Ho Use Yah Masala Janne Ki Zaroorat Hai Ke Lekoriya Se Paaki Par Kiya Asar Padhta Hai?

(1) Lekoriya Ke Sabab Khaarij Hone Wali Rutoobat Paak Hai Yani Rutoobat Ke Sabab Aurat Ko Apni Sharamgaah Aur Kapde Dhone Ki Zaroorat Nahi Hai.

(2) Yah Rutoobat Naaqiz E Wazu Hai Yani Sharamgaah Se Rutoobat Nikalne Par Wazu Toot Jaae Ga.

(3) Baaz Aurto Ko Mamooli Rutoobat Aati Hogi Yaha Tak Ke Ek Wazu Se Woh Ek Namaaz Padh Leti Hai Aur Baaz Aurto Ko Musalsal Rutoobat Khaarij Hoti Hogi Aysi Surat Me Ek Namaaz Ke Liye Wazu Banane Ke Baad Usi Wazu Se Ek Waqt Ki Farz Aur Sunan Ada Kar Sakti Hai Wazu Ke Baad Ya Dauraan E Namaaz Khaarij Hone Wali Rutoobat Se Namaaz Par Asar Nahi Padhe Ga Kuy Ke Woh Aysi Surat Me Mustahaza Ki Tarah Mazur Hai Goya Musalsal Khaarij Hone Wali Rutoobat Ki Surat Me Aurat Ko Har Namaaz Ke Waqt Wazu Banana Hai Ek Wazu Se Ek Waqt Ki Mukammal Namaaz Padh Sakti Hai.

SAWAAL NO 118:- Ek Mard Ki 2 Saas Ho To Kiya Soteli Saas Ke Liye Damaad Mehram Hoga?

JAWAAB:- Soteli Saas Damaad Ke Liye Mehram Hai Sirf Uski Haqeeqi Saas Hi Mehram Hai Is Wajah Se Soteli Saas Us Mard Se Pardah Kare Gi Khalwat Se Bache Gi Uske Sath Safar Nahi Kar Sakti Aur Shohar Ke Intiqaal Ke Baad Chaahe To Apne Sotele Damaad Se Shadi Kar Sakti Hai.

SAWAAL NO 119:- Kiya Koi Aurat Mard Dr. Se Hijamah Karwa Sakti Hai Isi Tarah Uske Ulta?

JAWAAB:- Shaikh Ibne Usaimeen RH Ne Bataur E Ilaaj Aur Mualija Mard Ko Aurat Ke Samne Apni Sharamgaah Nanga Karne Aur Aurat Ko Mard Ke Samne Apni Sharamgaah Nanga Karne Ki Ijazat Zikar Ki Hai Magar Sharto Ke Sath. Pehli Shart Yah Hai Ke Fitne Ka Khauf Na Ho Aur Dusri Shart Yah Hai Ke Khalwat Na Ho Deegar Ulma Ne Bataur E

Zaroorat Ek Jins Ka Dusre Jins Ke Samne Satar Kholne Ki Aur Bhi Sharte Zikar Ki Hai Un Sab Ka Khulasa Yah Hai Ke Agar Aurat Ko Ilaaj Ki Zaroorat Ho Aur Koi Maahir Ledy Dr. Na Ho To Mard Se Ilaaj Karwa Sakti Hai Lekin Sath Me Mehram Hona Zaroori Hai Taaki Khalwat Aur Uske Fitnah Se Mamoon Hua Jaa Sake.

SAWAAL NO 120:- Kiya Koi Chiz Bhul Jaae To Darood Parhne Se Mil Jaati Hai?

JAWAAB:- Sakhaawi Ne Durood Par Mushtamil Apni Kitaab"Alqawlul Badee Fis Salaati Alal Habibish Shafee" Me Bhulne Par Durood Parhne Se Mutalliq 3 Rivaayat Zikar Ki Hai.

Pehli Rivayat Yah Hai:

إذا نسيتم شيئا فصلوا علی تذكروه ان شاء الله تعالی.

Tarjumah:- Jab Tum Koi Chiz Bhul Jaao To Mujh Par Darood Bhejo In Sha Allaah Woh(Bhuli Hui Chiz) Tumhe Yaad Aa Jaae Gi. Iski Sanad Ko Zaeef Kaha Hai.

Dusri Rivayat Yah Hai:

من اراد ان يحدث بحديث فنسيه فليصل علي فان في صلاته علي خلفا من حديثه وعلی
ان يذكره.

Tarjumah:- Jo Koi Hadees Bayaan Karna Chaahe Aur Woh Bhul Jaae To Woh Mujh Par Darood Bheje Kuy Ke Mujh Par Darood Parhne Ke Baad Mumkin Hai Yaad Aa Jaae. Iski Sanad Ko Bhi Zaeef Kaha Hai.

Teesri Rivayat Yah Hai:

من خاف علی نفسه النسيان فليكثر الصلاة علی النبی صلی الله عليه وسلم.

Tarjumah:- Jo Apne Upar Bhul Ka Khauf Mehsoos Kare Woh Nabiﷺ Par Kasrat Se Darood Parhe. Iski Sanad Ko Munqate Kaha Hai.

Khulasa Kalaam Yah Hai Ke Koi Chiz Bhulne Par Darood Parhna Saabit Nahi Hai Na Hi Shariat Me Aysa Koi Makhsoos Zikar Hai Jis Ke Parhne Se Foran Jaadui Taur Par Woh Chiz Mil Jaati Hai Balke Allaah Ka Farmaan:

وذكر ربك إذا نسيت.(سورة كهف:24)

Tarjumah:- Jab Koi Chiz Bhul Jaao To Apne Rab Ko Yaad Karo Yani Kuch Bhulne Par Apne Rab Ki Tasbeeh Aur Tamheed Aur Astagfaar Karo Aur Us Se Madad Talab Karo Wahi Tumhari Madad Karne Wala Hai.

SAWAAL NO 121:- Agar Koi Aurat Wazu Kare Aur Make-up Kare To Kiya Wazu Baqi Rahe Ga Us Se Namaaz Ada Kar Sakti Hai?

JAWAAB:- Haa,Uska Wazu Baqi Rahe Ga Us Wazu Se Apni Namaaz Ada Kar Sakti Hai Yah Bhi Yaad Rahe Ke Aurat Ko Masnui Zeenat Ki Bajaae Namaaz Ke Liye Mukammal Satar Aur Hijaab Ke Sath Niyyat Ka Husn,Dil Ki Khubsurti Aur Ibaadat Me Khushu Aur Khuzu Ikhtiyaar Karna Chaahiye.

SAWAAL NO 122:- Ek Aurat Ka Khula Hua Aur Usi Din Haiz Aa Gaya To Uski Iddat Kab Khatam Hogi?

JAWAAB:- Sab Se Pehle To Hame Yah Janna Hai Ke Haiz Ki Haalat Me Khula Hoga Ke Nahi To Uska Jawaab Yah Hai Ke Haiz Ki Haalat Me Bhi Khula Waaqe Ho Jaae Ga Aur Khula Ki Iddat Me Ulma Me Darmiyan Ikhtilaaf Hai Taaham Sahih Baat Yah Hai Ke Khul'a Ki Iddat Ek Haiz Hai Jis Haiz Me Khula Waaqe Hua Hai Iska Shumaar Nahi Hoga Balke Us Haiz Se Paak Ho Kar Jab Agla Haiz Aa Jaae Tab Iddat Puri Hogi Ibne Qudama Ne Almugni Me Likha Hai Ke Haiz Me Talaq Di Jaae To Uska Shumaar Iddat Me Nahi Hoga Us Baat Ka Ahle Ilm Ke Darmiyan Koi Ikhtilaaf Nahi Hai.

SAWAAL NO 123:- Kiya Aurat Jooda Bana Kar Namaaz Parh Sakti Hai?

JAWAAB:- Sahih Muslim (2128)Me Jahnnami Aurato Ki Ek Sifat Batlaai Gai Hai:

.الـمائـلة الـ بخت كا سنمة روؤ سهن

Yani Unke Sar Bukhti Unto Ki Kohaan Ki Tarah Ek Taraf Jhuke Hue Honge. Muhaddeseen Me Iske Kai Mani Bayaan Kiye Hai Unme Ek Mani Imaam Navvi Ne Qaazi Ki Taraf Mansoob Kar Ke Yah Bhi Bayan Kiya Hai Ke Baal Ikhatta Kar Ke Darmiyaani Sar Ke Upar Jama Kar Lena Jo Bukhti Oont Ki Kohaan Ki Tarah Maloom Hota Hai Us Tarah Musalmaan Aurat Ke Baalo Ka Joda Banana Jaiz Nahi Hai.

Agar Kisi Aurat Ne La Ilmi Me Is Haalat Me Namaaz Parh Li Ba Shart Yah Ke Baal Dhake Hue The To Uski Namaaz Sahih Hai Dohraane Ki Zaroorat Nahi Hai Taaham Yah Amal Na Namaaz Me Sahih Hai Na Namaaz Ke Bahar Lihaza Hamesha Ke Liye Is Amal Se Baaz Rahe.

SAWAAL NO 124:- Shohar Ki Ijazat Ke Bagair Aurat Ka Ghar Se Nikalna Kaisa Hai?

JAWAAB:- Allaah Ne Aurto Ko Gharo Me Sukoonat Ikhtiyaar Karne Ka Hukam Diya Hai Farmaan E Ilaahi Hai:

وقرن فی بیوتکن.(سورة الأحزاب:33)

Tarjumah:- Aur Apne Gharo Me Qaraar Se Raho.

Yahi Wajah Hai Ke Ahaadees Me Aurto Ke Mutalliq Ghar Se Nikalte Waqt Ijazat Talab Manqool Hai Sahihain Me Mazkoor Hai Ke Jab Aaisha RA Walid Ke Ghar Jane Ka Iradah Farmaae To Rasoolﷺ Ne Kaha:

اتاذن لي ان آتي ابوي.(صحيح البخاري 4141 وصحيح مسلم:2770)

Tarjumah:- Kiya Aap Mujhe Walaidain Ke Ghar Jane Ki Ijazat Dete Hai

Nabiﷺ Ka Farmaan Hai:

إذا استاذنكم نساؤكم بالليل الى المسجد فاذنوا لهن.

Tarjumah:- Agar Tumhari Biwiya Raat Me Masjid Aane Ki Ijazat Maange To Ijaazat De Diya Karo.

In Nusoos Se Aur Us Mani Ki Dusri Dalaail Se Maloom Hota Hai Ke Biwi Shohar Ki Ijazat Ke Bagair Ghar Se Baahar Nahi Ja Sakti Hai Aur Jab Shohar Ne Khususiyat Ke Sath Bahar Jane Se Mana Kiya Ho Ayse Me Bahar Nikalna Sakhat Qisam Ki Nafarmaani Aur Gunaah Ka Baais Hai.

SAWAAL NO 125:- Nawjawaan Khatoon Ka Mard Muallim Se Quraan Ki Qiraat Sikhna Kaisa Hai?

JAWAAB:- Mardo Ka Aurto Se Aur Aurto Ka Mardo Se Deen Sikhna Jaiz Hai Yah Dono Shakle Nabiﷺ Ke Zamane Me Paai Jati Hai Sahaba Kiraam RA Azwaaje Mutahhiraat Se Masaail Pucha Karte The Aur Sahabiyaat Rasool E Akramﷺ Kiya Karti Thi Muslim Samaaj Me Kahi Kahi Jawaan Ladki Imaam Aur Maulwi Sahab Ke Samne Bila Hijaab Taaleem Haasil Karti Hai Jaha Basa Awqaat Khalwat Bhi Hoti Hai Aur Basa Awqaat Aur Bhi Ladkiya Hoti Hai Yah Bade Fitne Ka Bais Hai Apne Samaaj Se Is Pur Fitan Aur Najaiz Tariqah E Taleem Ko Khatam Kare Raha Masala Parde Ke Piche Se Bagair Ikhtilaat Aur Khalwat Ke Aur Sharai Hudood Ki Riayat Karte Hue Madrasa Ya Kisi Jagah Taleem Dene Ka To Yah Surat Jaiz Hai Aysi Jagah Yah Ladkiya Aur Aurte Mardo Se Taaleem Kar Sakti Hai.

SAWAAL NO 126:- Gharo Me Chuntiya Takleef De To Unhe Maarna Chaahiye Ke Nahi?

JAWAAB:- Nabiﷺ Ne Ant/Chuntiyi Ko Maarne Se Mana Farmaya Hai Jaisa Ke Ibne Abbas RA Bayan Karte Hai.

ان النبي صلى الله عليه وسلم نهى عن قتل أربع من الدواب النملة،والنحلة،والهدهد والصرد.(صحيح ابي داؤد:5267)

Tarjumah:- Nabiﷺ Ne 4 Jaanwaro Ke Qatal Se Roka Hai Ant,Honeybee, Hudhud,Lutorha Chidiya.

Is Hadees Me Aunul Mabud Me Mazkoor Hai Ke Chuntiyo Zarar Pohnchane Wali Hawa Se Maar Sakte Hai Yaha Par Bade Paaw Wali Sulemani Ant Muraad Hai Kuy Ke Woh Kam Nuqsaan Pohnchane Wali Hai Lekin Choti Ant Ziyadah Nuqsaan Deh Hoti Hai Use Maar Sakte Hai Imaam Maalik Ne Kaha Ke Agar Ant Nuqsaan Deh Ho Aur Nuqsaan Door Karne Ke Liye Qatal Ke Alawah Koi Rasta Na Ho To Maar Sakte Hai Khulasa Yah Hua Ke Gharo Me Maujood Choti Ant Jo Nuqsaan Pohnchati Ho Unhe Qatal Kar Sakte Hai.

SAWAAL NO 127:- Baap Ka Apne Bete Ki Saali Se Nikaah Karne Ka Kiya Hukam Hai?

JAWAAB:- Baap Ka Apne Bete Ki Saali Aur Usi Tarah Bete Ki Saas Se Nikaah Karna Jaaiz Hai Kuy Ke Woh Muharrimaat Me Se Nahi Hai.

SAWAAL NO 128:- Gharo Me Kaam Karte Waqt Tep Wagairah Se Quraan Ki Tilaawat Laga Sakte Hai Taaki Tilaawat Se Bhi Faidah Uthaae Aur Kaam Bhi Karte Hai?

JAWAAB:- Surah A'araf Me Hukam Diya Gaya Hai Ke Jab Quraan Ki Tilaawat Ho To Dhiyaan Se Suno Aur Khamoshi Ikhtiyaar Karo Yah Hukam Allaah Ne Is Waqt Diya Jab Kuffar Tilaawat Ke Waqt Shor Machaya Karte The Jaisa Ke Fussilat Me Kuffar Ka Haal Mazkoor Hai Woh Kehte The Is Quraan Ko Na Suno Aur Uske Padhe Jane Ke Waqt Shor Gul Machaya Karo Quraan Ki Tilaawat Ke Aadaab Me Se Hai Ke Use Gaur Aur Fikar Se Suna Jaae Aur Aurte Apne Gharo Aur Matbakh Me Kaam Karte Waqt Khamoshi Se Tilaawat Sunna Chhae To Koi Haraj Nahi Hai Lekin Us Jagah Shor Sharaba Ho To Tilaawat Na Lagaai Jaae Kuy Ke Ayse Me Quraan Ki Ahaanat Hoti Hai Tilaawat Se Asal Maqsood Hai Khamoshi Se Uske Maani Par Gaur Aur Fikar Kiya Jaae Taham Jo Arbi Na Samjhe Uske Liye Bagair Gaur Aur Fikar Ke Bhi Dhiyaan Se Aur Khamoshi Ke Sath Quraan Sunna Baais E Ajar Hai.

SAWAAL NO 129:- Junbi Aurat Ka Wazu Kar Ke Masjid Ya Uske Ke Sahan Ne Bethna Kaisa Hai?

JAWAAB:- Allaah Ka Farmaan:

ولا جنبا الا عابری سبیل (النساء:43)

Ka Ek Matlab Ahle Ilm Ne Yah Liya Hai Ke Janabat Ki Halat Me Masjid Ke Andar Mat Betho Haa Masjid Se Guzarne Ki Zaroorat Ho To Guzar Sakte Hai Lihaza Is Baat Me Ikhtilaaf Nahi Hai Ke Zaroorat Ke Waqt Junbi Masjid Se Guzar Sakta Hai Ya Masjid Me Mukhtasar Waqt Ke Liye Daakhil Ho Sakta Hai Taaham Dair Tak Masjid Me Ruk Sakta Hai Ke Nahi Usme Ikhtilaaf Hai Kuch Ahle Ilm Ne Kaha Hai Ke Wazu Karne Ke Baad Napaki Kam Ho Jati Hai Is Wajah Se Masjid Me Junbi Wazu Ke Baad Ruk Sakta Hai Daleel Me Ataa Ka Yah Qaul Paish Kiya Jata Hai.

رأيت رجالا من اصحاب رسول الله صلى الله عليه وسلم يجلسون في المسجد وهم مجنبون إذا توضؤوا وضوء الصلاة.

Tarjumah:- Mene Ashaab E Rasoolﷺ Ko Namaaz Ki Tarah Wazu Kar Ke Masjid Me Bethte Dekhe Is Haal Me Ke Woh Junbi The.

Iski Sanad Ko Shamsul Haq Azeem Aabaadi Be Sahih Kaha Hai.(Gayatul Maqsood:2/291) Ibne Kaseer RH Ne Muslim Ki Shart Par Kaha Hai.

Shaikh Saleh Al Fauzaan Ne Al Mukhallas Alfiqhi Me Kaha Hai Ke Jis Ko Hadas E Akbar Laahiq Ho Woh Wazu Kar Le To Uske Liye Masjid Me Tehharna Jaiz Ho Gaya Unhone Daleel Ke Taur Par Mazkoorah Qaul Paish Kiya Hai.

Jaha Tak Nabiﷺ Ka Yah Farmaan Ke Me Haiza Aur Junbi Ke Liye Masjid Ko Halaal Nahi Samjhta Use Shaikh Albani RH Ne Zaeef Kaha Hai.

SAWAAL NO 130:- Haiz Se Paak Ho Kar Gusal Karne Se Pehle Jim'a Karne Ka Kiya Hukam Hai?

JAWAAB:- Surah Baqarah Ki Aayat No 222 Me Allaah Ne Hukam Diya Hai Ke Haiz Ki Haalat Me Aurto Se Alag Rahi Aur Jab Woh Paak Ho Jaae Tab Unke Paas Jaao Ahle Ilm Ne Is Masala Me Ikhtilaaf Kiya Hai Ke Haiz Se Paak Hone Par Jim'a Karna Jaiz Hai Ya Gusle Janabat Ke Baad Hi Jim'a Kar Sakte Hai Raaje Maloom Hota Hai Ke Jab Aurat Haiz Se Paak Ho Jaae Aur Gusle Janabat Kar Le Tab Jim'a Kare. Is Baat Ko Allaama Ibne Kaseer Ne Mazkoorah Aayat Ki Tafseer Me Ulma Ka Muttaqikah Masala Kaha Hai.

SAWAAL NO 131:- Piyaar Aur Muhabbat Ke Taur Par Miya Biwi Ek Dusre Ke Samne Gana Ga Sakte Hai?

JAWAAB:- Mujarrad Gana Mana Nahi Balke Lagv, Jhooth, Fahash Aur Be Huda Goi Mana Hai Ya Aysa Gana Mana Hai Jo Aalaat E Mausiqi Ya Dance Par Gaya Jaae Mujarrad Sahih Kalaam Jo Lahan Se Parha Jaae Uski Mumaniat Nahi Hai Is Liye Miya Biwi Sahih Baate Ek Dusre Ke Samne Gaa Sakte Hai.

SAWAAL NO 132:- Kiya Aurat Jamaat Se Namaaz Parhe To Wahi Sawaab Mike Ga Jo Mardo Ke Liye Hai?

JAWAAB:- Aurto Ki Namaaz Ghar Me Afzal Hai Agarcha Woh Akele Parhti Ho Aur Jamaat Se Namaaz Parhne Ka 27 Darja Sawaab Yah Mardo Ke Sath Hi Khaas Hai Kuy Ke Woh Jamaat Ee Namaaz Parhne Ka Hukam Diye Gae Hai Jabke Aurto Ko Jamaat Se

Namaaz Parhne Ka Hukam Nahi Diya Gaya Hai Aurto Ka Jamaat Se Namaaz Parhna Mahaz Jawaaz Ki Haisiyat Rakhta Hai Na Ke Wujoob Aur Afzaliyat Ka.

SAWAAL NO 133:- Khula Ke Baad Miya Biwi Fir Se Lotna Chaahe To Ruju Ka Kiya Tareeqah Hoga?

JAWAAB:- Khula Ke Baad Mard Ko Talaaq Ki Tarah Ruju Ka Haq Nahi Hai Kuy Ke Khul'a Talaaq Nahi Hai Balke Yah Nikaah E Fasq Hai Jis Me Rujat Nahi Hai Haa Biwi Ki Razamandi Ke Sath Shohar Iddat Ke Dauraan Ya Iddat Ke Baad Bhi New Nikaah New Mahar Ke Sath Ikhatta Ho Sakta Hai.

SAWAAL NO 134:- Nifaas Ki Iddat Me Agar Shohar Ne Biwi Se Jim'a Kar Liya To Kiya Hukam Hai?

JAWAAB:- Haiz Aur Nifaas Me Jima Ka Hukam Yah Hai Ke 1 Dinaar Ya Aadha Dinaar Sadqah Kare Nez Allaah Se Sachchi Taubah Bhi Kare.

SAWAAL NO 135:- Miya Biwi Alag Rehte Ho Aur Agar Apni Apni Nekiya Ek Dusre Se Bayaan Kare To Kiya Riyakari Me Shumaar Hogi?

JAWAAB:- Ittila Ki Garaz Se Miya Biwi Ek Dusre Se Neki Ka Kaam Zikar Kare To Usme Muzaeka Nahi Hai Maslan Biwi Kahe Ke Abhi Namaaz Parh Rahi Hu Ya Tilaawat Kar Rahi Hu Aaj Roze Se Hu Aur Shohar Kahe Ke Mene Zakaat Ka Maal Mohtaajo Me Taqseem Kar Diya.

Agar Ek Dusre Ee Neki Bayaan Karne Ka Maqsad Taareef Haasil Karna Hai To Us Se Bachna Chaahiye Na Jaane Kis Bahane Aap Ki Niyyat Me Futoor Aa Jaae Aur Ibaadat Riyakari Me Tabdeel Ho Jaae Waise Bhi Shaitaan Insaan Ke Sath Laga Hua Hai Woh Insaani Dilo Me Waswase Aur Behkaawe Daalte Rehta Hai Ham Shaitaan Ko Apne Upar Galba Paane Ka Mauqah Na De.

SAWAAL NO 136:- Aurat Kabhi Kabhaar Ghar Me Akeli Hoti Hai Khususan Jab Shohar Bahar Ho To Kiya Yah Mana Hai Kuy Ke Mene Suna Hai Ke Akele Nahi Rehna Chahiye?

JAWAAB:- Basti Me Aap Apne Ghar Me Akele Rehte Hai To Yah Mayoob Nahi Haa Mayub Yah Hai Ke Koi Logo Se Mil Jhul Kar Na Rahe Yani Alag Thalak Rahe Kisi Se Koi Matlab Ya Talluq Na Ho. Nabiﷺ Ka Farmaan Hai:

و لا الـ ناس يـ خالـطـ لا الـذي الـمؤمن من اجرا اعظم اذاهم عـلى ويـ صـ بر الـ ناس يـ خالـطـ الـذي الـمؤمن اذاهم عـلى يـ صـ بر. (ماجه ابـ ن صـحـ يح:3273)

Tarjumah:- Woh Moamin Jo Logo Se Mil Jhul Kar Rehta Hai Aur Unki Takleef Par Sabar Karta Hai To Uska Sawaab Us Moamin Se Ziyadah Hai Jo Logo Se Alag Thalak Rehta Hai Aur Unki Takleef Dene Par Sabar Nahi Karta Hai.

SAWAAL NO 137:- Koi Ghar Me Soya Hua Ho Uske Paas Namaaz Parhna Kaisa Hai?

JAWAAB:- Asal Me Logo Me Galat Fehmi Ka Sabab Yah Hai Ke Maiyyat Ko Samne Rakh Kar Janazah Ki Namaaz Parhi Jati Hai Is Wajah Se Soe Hue Aadmi Ke Paas Is Tarah Namaaz Nahi Parhi Ja Sakti. Yah Khayaal Galat Hai Kuy Ke Aaisha RA Bayaan Karti Hai:

ان الـ نـ بي كـان صـلـى الـله عـلـ يه و سـلم يـ صـلي وانـا راقـدة مـعـ تر ضـة عـلى فـ را شه اذاهم فـ أذا ارادا ان يـ وتـ ر ايـ قظـ نـي فـ اوتـ رت.

Tarjumah:- Nabiﷺ (Tahjjud Ki) Namaaz Padhte Rehte Aur Me Aapﷺ Ke Bistar Par Araz Me Leti Rehti Jab Witr Parhne Lagte To Mujhe Bhi Jaga Dete Aur Me Bhi Witr Parh Leti.

Lihaza Ghar Me Koi Soya Hua Ho Uske Paas Namaaz Parhne Me Koi Harj Nahi Hai.

SAWAAL NO 138:- Kiya Khala MAA Ke Barabar Aur Cha-cha Baap Ki Tarah Hai?

JAWAAB:- Haa Khala MAA Ke Darjah Me Hai. Nabiﷺ Farmate Hai:

الـ خالـة بـ مـ نزلـة الام. (صـحـ يح الـ بخاري #2699)

Tarjumah:- Khala MAA Ke Darjah Me Hai.

Aur Cha-cha Ke Bare Me Waarid Hai:

الـ عم والـد. (صـحـ يح الـ جامع: 4142)

Tarjumah:: Cha-cha Waalid Ke Darjah Me Hai.

SAWAAL NO 139:- Ghar Badalne Ke Liye Kiya Koi Din Afzal Hai?

JAWAAB:- Ghar Badalne Ka Na Koi Khaas Din Hai Na Hi Koi Khaas Tariqah Hai Aur Na Hi Koi Dua Hai. Aap Me Liye Jab Munasib Ho Aur Jis Tariqah Se Aasaani Ho Ghar Badal Sakte Hai.

SAWAAL NO 140:- Kiya Biwi Ki Wafaat Par Shohar Ke Liye Bhi Sog Manana Hai Jaise Shohar Ki Wafaat Par Biwi Manaati Hai?

JAWAAB:- Sog Manana Aurto Ke Sath Khaas Hai Mardo Par Koi Sog Nahi Hai.

SAWAAL NO 141:- Kiya Aaj Kal Fitne Ke Zamane Me Jawaan Sasur Se Pardah Karna Chaahiye?

JAWAAB:- Sasur Se Pardah Nahi Hai Kuy Ke Woh Mehram Hai Lekin Agar Bahu Ko Pata Chale Me Uska Sasur Bad Kirdaar Hai To Us Se Khud Ko Mehfuz Rakhe.

SAWAAL NO 142:- Kiya Shaheed Ki Biwi Par Iddat Hai?

JAWAAB:- Allaah Ka Farmaan Hai:

والـذيـ ن يـ توفـ ون مـنكم يـ ذرون ازواجا يـ تربـ صن بـ انـ فسهن أربـ عة اشهر وعـشرا.(الـ بـقرة:234)

Tarjumah:- Tum Me Se Jo Faut Ho Jaae Aur Biwiya Chhod Jaae Woh Aurte Apne Aap Ko 4 Mahina Aur 10 Din Iddat Me Rakhe.

Allaah Ke Is Farmaan Ke Mutabiq Har Aurat Jiska Shohar Wafaat Paa Jaae Ya Qatal Aur Shaheed Mar Diya Jaae 4 Month 10 Din Iddat Guzaare Gi Siwaae Hamla Aurat Ko Hamal Wali Aurat Ki Iddat Wazae Hamal Hai Yani Jab Bachche Ki Paidaish Hogi Us Waqt Iddat Mukammal Hogi.

Sunane Kubra Me Zainab Bint Kaab Bin Ujrah Ka Waqia Hai Jin Ke Shohar Abu Saeed Khudri RA Shaheed (Gulaam Ne Qatal Kiya) Ho Gae To NabiﷺNe Unhe 4 Mahina 10

Din Iddat Guzaare Ka Hukam Diya.(Abu Dawood 2300, Sahih Tirmizi 1204, Nasaai 3532,Ibne Majah: 2031)

SAWAAL NO 143:- Bila Zaroorat Khula Talab Karne Wali Aurat Ka Kiya Hukam Hai?

JAWAAB:- Nikaah Mard Aur Aurat Ke Liye Sukoon E Zindagi Hai Jis Ki Buniyaad Paakizah Usoolo Par Qaaim Hai Is Rishte Ko Bila Sabab Torhne Wali Aurat Allah Ke Yaha Gunehgaar There Gi Aurat Ke Liye Badi Sakhat Waeed Aai Hai Nabiﷺ Ka Farmaan Hai:

ايما امرأة سالت زوجها طلاقا في غير ما باس فحرام عليها رائحة الجنة.(صحيح ابي داؤد: 2226)

Tarjumah:- Jis Aurat Ne Apne Shohar Se Bagair Kisi Aysi Takleef Ke Jo Use Talaaq Lene Par Majboor Kare Talaaq Ka Mutalba Kiya To Us Par Jannat Ki Khushbu Haraam Hai.

Yah Talaaq Ki Waeed Hai Jab Ke Bila Sabab Khula Talab Karna Shumaar Ki Alamat Hai. Irshaad E Nabwi Hai:

ان المختلعات المنتزعات والمنهن المنافقات.(صحيح الجامع:1938)

Tarjumah:- (Bila Zaroorat) Apne Shoharo Se Chhutkara Lene Aur Khula Karne Wali Aurte Hi Munaafiq Hai.

Haa Agar Aurat Shohar Me Deeni, Akhlaaqi,Maashiraati Aur Mardana Kharaabi Paae To Khula Talab Kar Sakti Hai Is Soorat Me Koi Gunaah Nahi Hoga.

SAWAAL NO 144:- Aurat Sar Ka Masah Kaise Kare Jab Ke Ghane Baal Hone Ki Wajah Se Piche Se Wapas Hath Laane Se Baal Bikharne Ka Dar Hai Aur Sar Bhi Nanga Hoga?

JAWAAB:- Aurat Aur Mard Ke Masah Me Koi Farq Nahi Hai. Allaah Ka Farmaan Hai:

وامسحوا برءوسكم.

Yani Apne Saro Ka Masah Karo.

Yah Farmaan Mard Aur Aurat Dono Ko Shaamil Hai Nabi Ne Hame Masah Ka Yah Tareeqah Batlaya Ke Tar Hatho Ko Sar Ke Agle Hisse Par Phairte Hue Guddi Tak Le Jaae Aur Fir Wapas Aage Ki Taraf Le Aae Aur Shahadat Ki Ungli Se Kaan Ka Andruni

Hissa Aur Anguthe Se Bairuni Hissa Masah Kare. Aurat Ko Apna Baal Nanga Karne Ki Zaroorat Nahi Hai Aur Na Hi Choti Ho To Kholne Ki Zaroorat Hai Dupatte Ke Andar Se Balo Par Hath Phair Le Aur Ajnabi Mard Aas Paas Na Ho To Sar Nanga Hone Aur Baal Bikharne Me Koi Harj Nahi Hai.

SAWAAL NO 145:- Biwi Ne Pehle Mahar Maaf Kar Diya Fir Mahar Ka Mutalba Kar Rahi Hai Aysa Karna Kaisa Hai?

JAWAAB:- Agar Aurat Ko Mahar Maaf Karne Ke Liye Susraal Wale Ya Shohar Ne Dhamki Di Ya Talaaq Ka Khauf Dila Kar Majboor Kiya Ho Aur Majboor Ho Kar Biwi Ne Mahar Maaf Kar Diya Ho Aysi Surat Me Yah Maaf Karna Lagv Hoga Aur Shohar Ke Zimma Mahar Baqi Rahe Ga Aur Biwi Mahar Talab Kare To Ada Karna Waajib Hoga Mutalba Na Bhi Kare Tab Bhi Shohar Ko Dena Hoga Lekin Agar Biwi Ne Hosh Hawaas Me Apni Marzi Se Maaf Kar Diya Ya Mahar Lene Ke Baad Shohar Ko Hadiya Kar Diya To Dubarah Mahar Mangne Ka Haq Biwi Ko Nahi Hai Jaisa Ke Allaah Ka Farmaan Hai:

وَ اٰتُوا النِّسَآءَ صَدُقٰتِہِنَّ نِحۡلَۃً ؕ فَاِنۡ طِبۡنَ لَکُمۡ عَنۡ شَیۡءٍ مِّنۡہُ نَفۡسًا فَکُلُوۡہُ ہَنِیۡٓـًٔا مَّرِیۡٓـًٔا ﴿۴﴾

Aur Aurton Ko Un Ke Mehar Khushi Se Diya Karo . Haa ! Agar Woh Khud Us Ka Kuch Hissa Khush Dili Se Chorr De To Us Se Khushgawari Aur Maze Se Khalo.(Surah Nisaa:4)

Is Aayat Se Maloom Hua Ke Biwi Khush Dili Se Kuch Mahar Ya Sara Maaf Kar De To Shohar Ke Liye Halaal Hai Aur Khush Dili Se Maaf Kiye Hue Mahar Ka Dubarah Mutalba Karna Biwi Ke Liye Jaaiz Nahi Hai.

SAWAAL NO 146:- Ek Aurat Ko Haiz Aaya Hai Magar Sharm Ki Wajah Se Jamaat Wali Namaaz Me Shaamil Hona Chahti Hai Taaki Kisi Ko Haiz Ka Ilm Na Ho Kiya Uska Aysa Karna Thik Hai?

JAWAAB:- Allaah Ne Deen Ke Ahkaam Bataane Me Sharm Nahi Kiya Aur Na Uske Rasool Ne Sharm Kiya Jab Ke Aapﷺ Bahut Hi Haya Wale The Nabiﷺ Ke Zamaane Ki Khawateen Ne Deeni Ahkaam Ki Jaankaari Haasil Karne Me Bhi Kisi Qisam Ki Sharm Mehsoos Nahi Ki Allaah Ne Quraan Me Zikar Kiya Ke Ay Nabi Aap Se Log Haiz Ke Bare Me Sawaal Karte Hai Aur Usi Tarah Hadees Me Mazkoor Hai Ke Aaisha RA Farmaati Hai Ke Ham Zamaan E Nabwi Me Haiz Se Hote To Hame Sirf Roze Ki Qaza Ka Hukam Diya Jata Aur Namaaz Ki Qaza Ka Hukam Nahi Diya Jata. Un Baato Ke

Zikar Ka Maqsad Yah Hai Kisi Aurat Ko Haiz Aa Jaae To Sharm Ki Wajah Se Namaaz Na Parhe,Nabiﷺ Ne Haiz Waliyo Ko Namaaz Aur Roza Se Mana Farmaya Hai:

الـ يس إذا حاضت لم تصل ولم تصم فذلك نقصان دينها.(بخاري شريف :1951)

Tarjumah:- Kiya Jab Aurat Haiza Ho Jati Hai To Namaaz Aur Rozah Nahi Chhod Deti Yahi Uske Deen Ka Nuqsaan Hai.

Agar Kisi Aurat Ne Yah Jante Hue Ke Woh Haiz Ki Haalat Me Haj Fir Bhi Namaaz Parh Li To Use Allaah Se Taubah Aur Astagfaar Karna Chaahiye Aur Hamesha Ke Liye Is Amal Se Baaz Rehna Chaahiye.

SAWAAL NO 147:- Chhote Bachchiyo Ko Bina Baazu Ke Rangeen Aur Bhadkile Libaas Pehnaane Ka Kiya Hukam Hai Jab Ke Aaj Kal Samaaj Me Aam Hai?

JAWAAB:- Bachchiyo Ke Libaas Bhi Hame Sahih Ikhtiyaar Karna Chaahiye Yah Na Bhule Ke Ham Musalmaan Hai Aur Aaj Kal Khawateen Ke Jo Kapde Readymade Milte Hai Aksar Faahisha Aurto Ki Hoti Hai Bachpan Se Hame Apni Bachchiyo Ko Islaami Maahol Me Dhaalna Hai Islaam Ne Hame Bachchiyo Ki Islaami Tarbiyat Ka Hukam Diya Hai Jab Ladkiyo Se Tarbiyat Chhin Le Ge To Aage Woh Islaam Par Kaise Chale Gi?

Zara Soche Ke Jis Bachchi Ko Bachpan Se Rangeen Aur Chhote Chhote Kapdo Ki Aadat Ho Jaae Woh Baad Me Pardah Kaise Kare Gi? Aaj Jis Qadar Fitnah Aam Hai Uske Hisaab Se Bachpan Se Bachchiyo Ki Sakhat Nigraani Ke Sath Achchi Tarbiyat Ki Zaroorat Hai Taaki Bad Qumaasho Ki Bhent Na Chade Aur Nazr E Bad Ka Bhi Apni Jagah Masala Hai Achcho Ki Bhi Nazar Lag Sakti Hai Is Liye Apni Bachchiyo Ko Islaami Maahol De.

SAWAAL NO 148:- Ghar Me Gair Muslim Khaadma Se Kaam Lena Jaiz Hai?

JAWAAB:- Nokraani Muslim Ho Ya Gair Muslim Uske Bade Mafaasid Hai Agar Sharai Hudood Me Reh Kar Nokraani Se Kaam Liya Jaae To Us Se Gharelu Kaam Lene Me Koi Harj Nahi Hai Sharai Hudood Me Sab Se Aham Mard O Zan Ka Ikhtilaat Na Hona Hai Agar Ghar Me Nokraani Ka Saamna Mardo Se Ho Khaane Pine Ki Chiz Uske Saamne Paish Kare Kaam Karte Waqt Ikhtilaat Ho Ya Mard Ke Sath Khalwat Ho To Un Soorto Me Nokraani Se Kaam Lena Jaaiz Nahi Hai Nokraani Se Kaam Lete Waqt Bade Ahtiyaat

Ki Zaroorat Hai Aur Muslim Khaadima Ho To Behtar Hai Ke Woh Nazaafat Pardah Aur Deen Aur Aklaaq Ka Ahtimaam Kar Sake.

SAWAAL NO 149:- Ek Shakhas Ko 2 Biwiya Thi Ek Ke Paas Me Rehti Thi Aur Dusri Alag Raha Karti Thi Ab Us Ke Shohar Ka Intiqaal Ho Gaya Hai Aysi Surat Me Kiya Dono Aurat Par Iddat Hai Ya Sirf Us Aurat Par Jo Paas Me Raha Karti Thi ?

JAWAAB:- Ek Shakhas Ki 2,3,4 Jitni Biwiya(Islaam Me Mard Ko 4 Biwi Tak Ki Ijaazat Hai)Ho Shohar Ki Wafaat Par Saari Biwiya Iddat Guzaare Gi Chaahe Shohar Ke Sath Rehti Ho Ya Alag Alag.

SAWAAL NO 150:- Jo Aurat Shohar Ki Wafaat Ki Iddat Me Ho Kiya Woh Eidgaah Jaa Sakti Hai Aur Eid Ke Din New Libaas Aur Zeenat Ki Chize Istimaal Kar Sakti Hai?

JAWAAB:- Jab Zainab Bint Kaab Bin Ujrah RA Ke Shohar Shaheed Kar Diye Gae Aur Unhone Nabiﷺ Se Kaha Agar Aap Munasib Samjhe To Mujhe Ijaazat De De Ke Me Apne Aqaarib Aur Apne Bhaiyo Ke Ghar Chali Jaau To Aapﷺ Ne Unhe Hukam Diya:

(1664 :ماحه ابـ ن).اجله الـ ک تاب يـ بـ لغ حـ تى زوجك نهي فـ يه جاء الـ ذي بـ يـ تك فـ ى امک ثي

Tarjumah:- Jab Tak Allaah Ki Muqarrarah Muddat(Maut Ki Iddat) Puri Nahi Ho Jati Usi Ghar Me Rahaaish Rakho Jaha Tumhe Apne Shohar Ki Wafaat Ki Khabar Pohnchi.

Yah Hadees Aur Us Maani Ki Alag Alag Hadees Se Maloom Hota Hai Aurat Shohar Ki Wafaat Par Laazmi Taur Par Shohar Ke Ghar Me Hi Iddat E Wafaat Guzaare Gi Aur Bila Zaroorat Bagair Kisi Uzar Ke Ghar Se Qadam Nahi Nikaale Gi.

Shaikh Ibne Usaimeen RH Se Mutawaffa Anha Zawjaha Ki Iddat Me Namaaz E Eid Se Mutalliq Sawaal Kiya Gaya To Unhone Jawaab Diya Ke Jis Ka Shohar Wafaat Paa Jaae Uske Liye Jaaiz Nahi Ke Woh Apne Padosi Ya Rishte Daar Ya Namaaz E Eid Ya Uske Misal Kisi Kaam Ke Liye Ghar Se Nikle Balke Woh Apne Ghar Me Baaqi Rahe Gi. (FATAWAH NOOR ALAD DARAB)

Is Buniyaad Par Aurat Namaaz E Eid Ke Liye Ghar Se Bahar Nahi Nikle Gi Aur Na Hi Woh Us Din Zeenat Ki Chize Istimaal Kare Kuy Ke Woh Sog Mana Rahi Hai Aur Sog Me Zeenat Ikhtiyaar Karna Mana Hai.

SAWAAL NO 151:- Maiyyat Ko Wazu Karane Ka Kiya Hukam Hai?

JAWAAB:- Maiyyat Ko Gusal Dete Waqt Pehle Napaaki Ki Safaai Ki Jaae Fir Wazu Karaya Jaae Ga Maiyyat Ke Haq Me Wazu Zaroori Nahi Balke Mustahab Hai Jaisa Ke Aam Gusal E Tahaarat Me Mustahab Hai Umme Atiyah RA Bayan Karti Hai Ke Rasoolﷺ Ne Apni Sahabzaadi(Zainab RA) Ki Wafaat Par Gusal Dene Ke Waqt Farmaya Tha:

ابـ دان يامـنها مـ بـ ضع وموا ضوء و الـ مـنها.(يح صحـ بخاري الـ: 167)

Tarjumah:- Gusal Right Taraf Se Do Aur Aazaae Wazu Se Gusal Ki Shuruaat Karo.

Shaikh Ibne Usaimeen RH Kehte Hai Ke Maiyyat Ki Najaasat Aur Naapaaki Door Karne Ke Baad Istehbaabi Taur Par Wazu Karaya Jaae Ga Yah Wazu Wujoobi Taur Par Nahi Hai Uski Daleel Ek Sahabi Ka Waqia Hai Jo Oontni Se Gir Kar Wafaat Paa Gaya To Rasoolﷺ Ne Use Paani Aur Beri Se Gusal Dene Ka Hukam Diya Aap Ne Use Wazu Karaane Ka Hukam Nahi Diya.(Ash Sharahul Mumatt'a)

SAWAAL NO 152:- Maiyyat Ke Gusal Aur Takfeen Par Gair Muslim Se Kaam Kaaj Ke Liye Madad Haasil Karna Sharan Kaisa Hai?

JAWAAB:- Behtar Aur Afzal Yahi Hai Gusal Aur Takfeen Ka Sara Kaam Musalmaan Hi Anjaam De Taaham Nagurez Haalat Me Maiyyat Ke Gusal Aur Uski Tajheez Aur Takfeen Par Baaz Kaam Kaaj Ke Waaste Gair Muslim Se Madad Li Jaa Sakti Hai Jaise Baazaar Se Koi Saaman Mangwana Taaham Khaalis Gusal Aur Tajheez Aur Takfeen Ke Liye Madad Nahi Li Jaae Shaikh Swaleh Fauzaan Ne Bayaan Kiya Hai Ke Kisi Kaafir Ka Musalmaan Ko Gusal Dena Jaiz Nahi Hai Kuy Ke Maiyyat Ko Gusal Ibaadat Hai Aur Ibaadat Kisi Kaafir Ki Jaanib Se Sahih Nahi Hogi.

SAWAAL NO 153:- Kiya Opretion Ke Baad Aane Wala Khoon Namaaz Roza Ke Liye Maane Hai?

JAWAAB:- Wilaadat Ke Baad Aane Wala Khoon Nifaas Ka Mana Jaae Ga Chahe Wilaadat Opretion Se Ho Ya Tabai Taur Par Is Bina Par Aurat Ko Jab Tak Nifaas Ka

Khoon Aae Use Namaaz Roza Ke Liye Rukna Hoga Aur Jab Khoon Band Ho Jaae Tab Gusle Tahaarat Ke Baad Namaaz Shuru Kare.

SAWAAL NO 154:- Kiya Biwi Shohar Se Talluqaati Mardo Ke Bare Me Jaankaari Le Sakti Hai Taaki Miya Biwi Ke Darmiyaan Fitnah Aur Fasaad Aur Samaaj Me Buraai Phailaane Se Roka Ja Sake?

JAWAAB:- Yaqeenan Biwi Ka Haq Hai Ke Shohar Ke Halqa E Ahbaab Par Shak Ho To Uske Sathiyo Ke Deen Aur Akhlaaq Ki Jaankaari Haasil Kare Aur Yah Yaqeen Se Maloom Ho Jaae Ke Fala Shakhas Miya Biwi Ke Darmiyan Fasaad Paida Karne Wala Hai Ya Shohar Ko Burai Ke Raste Par Le Jane Wala Hai Ya Samaaj Me Buraai Angezi Karne Wala Hai To Apne Shohar Ko Us Aadmi Se Door Rehne Ki Taakeed Kar Sakti Hai Balke Sakhti Ke Saath Biwi Ko Mana Karna Chaahiye. NabiﷺNe Farmaya Hai:

من رأى منكم منكرا فليغيره بيده فان لم يستطع فبلسانه فان لم يستطع فبقلبه وذالك اضعف الايمان.(صحيح مسلم:29)

Tarjumah:- Jo Shakhas Koi Buraai Dekhe To Chaahiye Ke Us Buraai Ko Apne Haath Se Badal De Jise Itni Taaqat Na Ho Woh Apni Zabaan Se Use Badal De Aur Jise Uski Taaqat Bhi Na Ho Woh Apne Dil Me Use Bura Jane Aur Yah Imaan Ka Sab Se Kamtar Darjah Hai.

SAWAAL NO 155:- Jaisa Ke Logo Me Dawa Khate Waqt Huwash Shaafi Kehna Raajeh Hai Kiya Yah Dawa Khane Ki Dua Hai Ya Koi Aur Makhsoos Dua Hai?

JAWAAB:- NabiﷺSe Dawa Khane Ki Koi Makhsoos Dua Saabit Nahi Hai Huwash Shaafi Aam Taur Se Muslim Dr. Nuskha E Jaat Ke Shuru Me Likhte Padhte Hai Is Wajah Se Logo Me Yah Raaij Ho Gaya Asal Me Huwash Shaafi Aqeedah Hai Ke Dawa Khane Wala Is Imaan Aur Yaqeen Ke Sath Dawa Khaae Ke Yah Bazaat E Khud Faaidah Nahi Kare Gi Shifa To Asal Me Allaah Dene Wala Hai.

Khana Khana Ho Paani Pina Ho Dawa Khani Ya Pini Ho Shuru Me Bismillaah Kahe Jaisa Ke Hadees Se Saabit Hai. Ummul Moamineen Aaisha RA Se Rivaayat Hai Ke NabiﷺFarmaate Hai:

اذا اکل احدکم فلیذکر اسم اللہ تعالیٰ فان نسی ان یذکر اسم اللہ تعالیٰ فی اولہ فلیقل بسم اللہ اولہ وآخرہ۔ (ابی داؤد:3667 صحیح)

Tarjumah:- Jab Koi Khana Khaae To Pehle Bismillaah Kahe Agar Khane Ke Shuru Me Bismillaah Kehna Bhul Jaae To Bismillaahi Awwalihi Wa Aakhirihi (Us Khane Ka Aagaaz Aur Ikhtitaam Ke Sath Karta Hu) Kahe.

SAWAAL NO 156:- Kisi Ka Koi Azeez Wafaat Paa Jaae Aur Uski Yaad Aa Jaae Uski Yaad Me Rona Aa Jaae To Kiya Kiya Jaae Yani Aysa Kiya Kiya Jaae Ke Dil Ko Tasalli Ho.

JAWAAB:- Maiyyat Par Rona Ek Fitri Kaam Hai Jise Rokna Mushkil Hai Kuch Ayse Bhi Azeez Hote Hai Jinki Yaad Muddato Aati Hai Kisi Faut Shuda Rishte Daar Ki Yaad Me Rona Aa Jaae Us Se Koi Gunaah Nahi Hai Haa Aysa Rona Mana Hai Jis Me Noha khawaani Yani Girebaan Chaak Karna Aur Chikhna Chillaana Hai.

Agar Kisi Ko Maiyyat Ki Yaad Aa Jaae To Kasrat Se Unke Liye Astagfaar Kare Astagfaar Se Unke Darjaat Buland Honge Dil Ke Tasalli Ke Liye Unki Jaanib Se Sadqah Aur Khairaat Bhi Kar Sakte Hai Sab Se Aham Baat To Yah Hai Ke Maiyyat Ki Yaad Se Hame Apna Marna Yaad Aana Chaahiye Hame Sochna Chaahiye Ke Yaha Kisi Ko Baqa Nahi Hai Hame Bhi Duniya Se Rukhsat Hona Hai Jab Yah Soch Paida Hogi To Nek Kaam Ka Khayaal Aae Ga Aur Is Tarah Dil Ki Tasalli Ke Sath Aakhirat Me Najaat Ki Koshish Karenge.

SAWAAL NO 157:- Agar Koi Gareeb Aurat Rozah Na Rakh Sake Aur Fidyah Dene Ki Taaqat Na Rakhti Ho Uska Kiya Hukam Hai?

JAWAAB:- Allaah Ki Taraf Se Rozah Tamaam Musalmaano Par Farz Hai Chaahe Woh Gareeb Ho Ya Ameer Lekin Maali Mamlaat Me Fuqraa Aur Masaakin Ke Ahkaam Ameero Jaise Nahi Hai Agar Koi Gareeb Aurat Budhaape Ki Wajah Se Rozah Nahi Rakh Sakti To Us Par Fidyah Dena Laazim Nahi Hai Kuy Ke Woh Gareeb Hai Jis Tarah Uske Zimma Sadqatul Fitar Nahi Hai Woh To Khud Dusre Ke Fidyo Aur Sadqah Ki Mustahiq Hai Allaah Ne Kisi Bandah Ko Uski Taaqat Se Ziyadah Mukallaf Nahi Kiya Hai.

SAWAAL NO 158:- Ruqiya Ki Aayat Padh Kar Log Paise Lete Hai Kiya Yah Jaiz Hai?

JAWAAB:- Dam Karne Par Atiyah/Paise Lena Jaiz Hai Jaisa Ke Sahih Bukhari Me Maujood Hai Ke Ek Sahabi Ne Arab Ke Ek Qabeelah Ke Sardaar Ko Surah Faatiha Ke Zariya Dam Kiya To Qabeelah Wale Ne 30 Bakriya Di Is Liye Dam Karne Par Atiya Aur Ujrat Lene Me Harj Nahi Hai Magar Aaj Kal Kuch Log Sharai Dam Ke Naam Par Logo Ko Loot Rahe Hai Balke Kuch Nawjawan Ladko Ne Khususan Aurto Ko Lootna Apna Paisha/Dhanda Bana Rakha Hai Kuy Ke Yah Unki Baato Me Aa Jaati Hai Yah Baat Apne Tajrube Ki Buniyaad Par Keh Raha Hu Is Mamle Me Dam Karne Walo Ko Allaah Se Darna Chaahiye Aur Is Baat Ki Fikar Karni Chaahiye Ke Dam Karna Agar Tijaarat Mahaz Ho Jaae To Qiraat Me Taaseer Kaise Paida Hogi Awaam Ko Bhi Chaahiye Ke First Se Khud Se Dam Kare Aur Dusro Se Bhi Dam Karane Ki Zaroorat Ho To Nek Swaleh Aadmi Se Hi Dam Karaae.

SAWAAL NO 159:- Kiya Yah Hadees Sahih Hai Ke Nabiﷺ Farmaate Hai Meri Maa Zindah Hoti Me Namaaz Me Allaah Ke Huzoor Khada Hota Maa Awaaz Deti Aur Me Namaaz Chhod Kar Dorh Kar Maa Ke Paas Chala Jata Aur Duniya Walo Ko Batata Ke Maa Ki Azmat Kiya Hoti Hai?

JAWAAB:- Maa Ki Fazilat Me Bayaan Kiya Jane Wala Yah Waqia Sahih Nahi Hai Us Qisam Ki Kahi Ahaadees Bayaan Ki Jati Hai Magar Koi Bhi Sahih Nahi Hai Baaz Ahaadees Me Isha Ki Namaaz Ka Zikar Hai Kisi Bhi Sahih Hadees Se Yah Baat Saabit Nahi Hai Ke Maa Ya Baap Ke Bulaane Par Farz Namaaz Torh Di Jaae Haa Nafil Namaaz Ho To Torhi Ja Sakti Hai Jaisa Ke Sahih Bukhari Aur Muslim Me Maujood Waqia Jurej Se Maloom Hota Hai Zaroorat Ke Tahat Maslan Muzi Janwar Aa Jaae Aag Lag Jaae Farz Namaaz Bhi Torhi Jaa Sakti Hai Sirf Kisi Ke Bulaawe Par Nahi.

SAWAAL NO 160:- Aurat Ghar Me Namaaz Parhti Rehti Hai Kabhi Koi Darwaze Par Aa Jaata Hai Ayse Me Namaaz Torh Sakti Hai?

JAWAAB:- Aurat Ghar Me Namaaz Parhti Rahe Aur Koi Darwaze Par Aa Jaae To Uske Liye Namaaz Nahi Torhi Jaae Gi Yah Aane Wale Ki Zimma Dari Hai Ke Ghar Ke Dusre Afraad Se Puch Le Haa Ek Amal Yah Anjaam Diya Ja Sakta Hai Ke Tilaawat Ki Thodi Aawaaz Unchi Kar De Ya Takbeer Zor Se Parh De Taaki Aane Wale Ko Namaaz Hone Ka Andaazah Ho Sake.

SAWAAL NO 161:- Aurat Ghar Me Atikaaf Kar Sakti Hai?

JAWAAB:- Jis Tarah Mard Ke Liye Atikaaf Masnoon Hai Usi Tarah Aurat Ke Liye Bhi Atikaaf Mashru Hai Aur Yah Bhi Waazeh Rahe Ke Atikaaf Ki Jagah Sirf Masjid Hai Agar Aurat Atikaaf Kare To Use Bhi Masjid Me Hi Atikaaf Karna Hoga Chaahe Jame Masjid Ho Ya Gair Jame. Sirf Jame Masjid Me Atikaaf Wali Rivaayat:

لا اعتكاف الا فى مسجد جامع۔

Par Kalaam Hai. Agar Jaame Masjid Me Atikaaf Kare To Ziyaadah Behtar Hai Taaki Namaaz E Juma Ke Liye Nikalne Ki Zaroorat Na Parhe.

SAWAAL NO 162:- Agar Kisi Muhlle Me Aurto Ke Liye Atikaaf Ki Masjid Na Ho Aur Woh Atikaaf Karna Chahti Ho To Kiya Kare?

JAWAAB:- Allaah Ne Aurto Ko Izzat Bakhshi Ghar Me Luzoom Ikhtiyaar Karne Ka Hukam Diya Taaki Deen Aur Aabroo Mehfooz Rahe Masjid Me Aurat Namaaz Parh Sakti Hai Magar Islaam Ne Is Baat Ko Aurto Ke Liye Mardo Ki Tarah Laazim Nahi Qaraar Diya Islaam Ki Hakeemana Taleem Me Bade Fawaaid Hai Aurto Ke Liye Agar Kahi Atikaaf Ki Jagah Makhsoos Na Ho To Atikaaf Na Kare Yahi Hal Hai Aur In Sha Allaah Niyyat Ka SAwaab Allaah Ki Taraf Se Mile Ga Sath Hi Muhalle Ki Aurte Paisa Laga Kar Ya Mard Zimma Daaro Ko Keh Kar Alag Intizaam Karwa Sake To Achchi Baat Hai Kitne Saare Musalmaan Haj Aur Umrah Ki Tamanna Karte Hai Magar Sab Ki Tamanna Puri Nahi Hoti Hame Allaah Se Hamesha Neki Ki Taufeeq Talab Karni Chaahiye.

SAWAAL NO 163:- Agar Rozah Ki Haalat Me Munh Bhar Vomit Aa Jaae To Kiya Rozah Toot Jaae Ga?

JAWAAB:- Vomit Thodi Ho Ya Munh Bhar Kar Agar Aap Khud Aaya Hai To Us Se Rozah Nahi Toote Ga Lekin Qasdan Vomit Aa Jaae To Rozah Toot Jaae Ga.

SAWAAL NO 164:- Kiya Yah Hadees Sahih Hai:

ان للصائم عند فطره لدعوة ما ترد.(ابن ماجه: 1775)

Tarjumah:- Yani Aftaar Ke Waqt Rozah Daar Ki Dua Rad Nahi Ki Jaati?

JAWAAB:- Is Hadees Ko Shaikh Albaani RH Ne Zaeef Kaha Hai Shaikh Ne Is Dua Ko Sahih Kaha Hai:

ثلاث دعوات مستجابات:دعوة المسلم ودعوة المظلوم ودعوة المسافر.(صحيح الجامع:3030)

Tarjumah:- 3Qisam Ki Duaae Qabool Kar Li Jati Hai Rozah Daar Ki Dua, Mazloom Ki Dua, Aur Musaafir Ki Dua.

SAWAAL NO 165:- Ghar Me Kaam Karte Waqt Mobile Se Taqreer Ya Tilaawat Sunna Kaisa Hai Kabhi Atech Bathroom Me Kapde Dhote Waqt Mobile Waha Rakh Kar Ya Bluetooth Se Tilaawat Ya Taqreer Sun Sakti Hu Aur Nabiﷺ Ka Naam Aane Par Durood Padh Sakti Hu?

JAWAAB:- Ghar Me Kaam Karte Waqt Tilaawat Sunne Me Harj Nahi Hai Jab Ke Tilaawat Suni Jaae Aur Waha Shor Sharaba Na Ho Albatta Atech Bathroom Me Mobile Le Ja Jar Bluetooth Se Tilaawat Ya Quraan Sunna Jaiz Nahi Hai Aur Na Hi Waha Durood Padhna Aur Allaah Ka Naam Lena Jaiz Hai Ghar Me Tilaawat Ya Taqreer Lagi Ho Aur Aawaaz Bathroom Me Jaae To Muzaaeka Nahi Hai.

SAWAAL NO 166:-Kiya Aurat Namaaz E Juma Aur Taraweeh Ke Liye Masjid Ja Sakti Hai Aur Kiya Mehram Ka Sath Hona Bhi Zaroori Hai Is Silsile Me Sahabiyaat Ka Kiya Amal Tha?JAWAAB:- Nabiﷺ Ka Farmaan Hai:

لا تمنعوا اماء الله مساجد الله .(صحيح البخاري:900؛ صحيح المسلم:442)

Tarjumah:- Allaah Ki Betiyo Ko Allaah Ki Masjido Se Na Roko.

Yah Hadees Is Baat Ki Daleel Hai Ke Aurte Masjid Me Ja Kar Namaaz E Juma, Taraaweeh Yaha Tak Ke 5 Waqta Namaaze Parh Sakti Hai Aur Nabiﷺ Ke Zamaane Se Aaj Tak Rasool Ki Masjid(Masjid E Nabwi)Me Khawateen 5 Waqta Namaaze Juma Aur Taraaweeh Me Shaamil Hoti Aa Rahi Hai Sahih Muslim Me Hai Ke Sahabiya Umme Hishaam RA Juma Ki Namaaz Me Shareek Hoti Thi Juma Me Shirkat Ki Wajah Se Khutba E Nabwi Me Parhi Jane Wali Surah Qaaf ق Unhe Hifz Ho Gai Masjid Jane Ke Liye Aurat Ko Mehram Ki Zaroorat Nahi Hai Mehram Ki Shart Safar Ke Liye Hai.

SAWAAL NO 167:- Kuch Saal Pehle Ham Ne Ek Umrah Kiya Fir Madinah Gae Madinah Se Makka Dubarah Jate Waqt Waha Se Ahraam Nahi Bhandha Balke Makka Ke Qareebi Meeqaat Taif Se Ahraam Bhandh Umrah Kiya Kiya Us Par Koi Dam Wagairah Hai?

JAWAAB:- Uski 2 Surte Hai Agar Taif Kisi Garz Se Aae The Fir Yaha Se Umrah Ka Iradah Ho Aur Ahraam Bhandh Kar Umrah Kiya To Koi Harj Nahi Hai Lekin Agar Umrah Ki Niyyat Madinah Se Hi Thi Aur Is Meeqaat Ko Tajawuz Kar Gae Yaha Tak Ke Taif Aa Kar Ahraam Bhandha To Aysi Surat Me Meeqaat Tajawuz Karne Par Dam Dena Waajib Hai Kuy Ke Rasulullahﷺ Ne Har Simt Walo Ke Liye Meeqaat Mutayyan Kar Di Hai Woh Isi Meeqaat Se Ahraam Bhandh Kar Aaen Ge Baaz Ahle Ilm Kehte Hai Ke Agar Kisi Ka Guzar 2 Meeqaat Se Ho To Pehli Chhor Kar Dusri Meeqaat Par Ahraam Bhandhne Me Harj Nahi Hai Magar Jamhoor Ke Nazdeek Dam Hai Aur Yah Daleel Se Qareeb Hai.

SAWAAL NO 168:- Ek Bahan Ka Sawaal Hai Ke Maiyyat Ko Kalmah Parh Kar Bakhshna Kaisa Hai Ya Maiyyat Khawaab Me Kalmah Parh Kar Bakhshne Ka Hukam De To Kiya Karna Chaahiye?

JAWAAB:- Maiyyat Ko Kalmah Parh Kar Nahi Bakhsha Jaae Ga Aur Na Hi Us Qisam Ke Kisi Khawaab Par Amal Kiya Jaae Ga Maiyyat Ko Jin Tariqo Se Esaal E Sawaab Karna Kitaab Aur Sunnat Se Saabit Hai Bas Unhi Tareeqo Se Esaal E Sawaab Kiya Jaae Ga. Kalmah Parh Kar Maiyyat Ko Bakhshna Quraan Aur Hadees Se Saabit Nahi Hai Is Liye Is Tariqah Se Maiyyat Ko Nahi Bakhsha Jaae Ga.

SAWAAL NO 169:- Gam Aur Alam Door Karne Ke Liye Aayat E Sakeenah Ke Naam Se Chand Aayat Mashhoor Hai Kiya Un Aayat Ka Parhna Sahih Hai?

JAWAAB:- Mukammal Quraan Gam Aur Alam Door Karne Ka Zariya Hai Kisi Ek Aayat Ya Chand Aayat Ko Apni Taraf Se Pareshani Door Karne Ke Liye Khaas Karna Galat Hai Aayat E Sakeenah Naam Se Bhi Quraan Aur Hadees Me Daleel Nahi Milti Hai Is Wajah Se Un Aayat Ko Gam Door Karne Ke Liye Makhsoos Karna Aur Pure Quraan Se Mustasna Ho Jana Sahih Nahi Hai.

SAWAAL NO 170:- Heavy Deposit Par Room Kiraya Par Lena Jaiz Hai?

JAWAAB:- Heavy Deposit Par Room Kiraya Par Lena Jaiz Nahi Hai Deposit Ek Qisam Ki Zamanat Hai Aur Yah Zamaanti Raqam Samaj Me Raaij Raqam Ke Hisaab Se Hona Chaahiye.

SAWAAL NO 171:- Asri Taleem Ke Liye Talibaat Ko Zaqaat Dena Jaiz Hai?

JAWAAB:- Shaikh Ibne Usaimeen RH Ne Likha Hai Ke Taalib E Ilm Duniyawi Taaleem Ke Liye Mutafarrig Ho To Use Zakaat Ki Raqam Nahi Di Ja Sakti Hai Kuy Ke Ham Use Kahenge Ke Tum Duniya Ke Liye Amal Kar Rahe Ho Mumkin Hai Ke Nokri Paa Kar Duniya Kamane Me Lag Jaao Is Liye Ham Tumhe Nahi Denge Shaikh Ki Is Baat Par Izafa Karte Hue Me Arz Karna Chahta Hu Ke Agar Koi Miskeen Taaliba Ya Taalib Mubah Duniyawi Uloom Ke Zariya Musalmano Ko Faidah Pohnchana Chahti/Chahta Ho To Use Zakaat Di Ja Sakti Hai.

SAWAAL NO 172 :- Kiya Zaqaat Ke Paiso Se Bachcho Ko Haafiz Banaya Ja Sakta Hai Aur Kiya Teachers Ki Salary Zakaat Se Di Ja Sakti Hai?

JAWAAB:- Gareebo Ke Bachcho Ki Deeni Taleem Par Zakaat Kharch Ki Jaa Sakti Hai Aur Usi Tarah Woh Teachers Jin Ka Shumaar Fuqra Aur Masaakeen Me Hota Ho Un Ko Bhi Zakaat Se Salary De Sakte Hai.

SAWAAL NO 173:- Kiya Haalat E Hamal Me Talaaq Waaqe Ho Jati Hai?

JAWAAB:- Haalat E Hamal Me Di Gai Talaaq Waaqe Ho Jaati Hai Uski Daleel Ibne Umar RA Se Marwi Woh Rivayat Hai Jis Me Mazkoor Hai Unhone Apni Biwi Ko Haiz Ki Haalat Me Talaaq De Di Thi. Yah Baat NabiﷺKe Samne Zikar Hui To AapﷺNe Farmaya:

مره فليراجعها ثم ليطلقها وهي طاهر او حامل.(صحيح النسائي:3397)

Tarjumah:- Use Kaho Ke Us Se Ruju Kare Fir Paaki Ya Hamal Ki Halat Me Use Talaaq De.

SAWAAL No 174:- Ek Shakhas America Me Rehta Hai Use Dollar Me Kitna Fitrah Dena Hoga?

JAWAAB:- Fitrana Ek Aadmi Ki Taraf Se Taqreeban Dhaai Kg Anaaj Hota Hai Aur Hame Sunnat Ki Pairwi Karte Hue Anaaj Se Hi Firraana Ada Karna Chaahiye Lekin Agar Kisi Miskeen Ko Paise Ki Sakhat Zaroorat Ho To Use Dhaai Kg Anaaj Ke Hisaab Se Naqad Rupees Diya Ja Sakta Hai Hisaab Bahut Aasaan Hai America Me Bataur E Giza Istimaal Hone Wale Dhaai Kg Anaaj Ki Qimat Kitni Hogi Aasani Se Hisaab Jod Sakte Hai Jaha Koi Aalim Fitarah Ki Ek Makhsoos Raqam Raaij Kar Dete Hai Woh Sunnat Ki Khuli Khilaaf Warzi Hai Qimat To Bataur E Zaroorat Hai Aur Anaaj Ki Mukhtalif Aqsaam Hai Koi Kisi Anaaj Ke Hisaab Se De Koi Kisi Anaaj Se De.

SAWAAL NO 175:- Ek Aurat Ka Pichle Saal Ke Rozah Baqi Hai Woh Gurde Ki Mareeza Hai Aur Apne Roze Ka Fidya Aata Se Dena Chahti Hai Magar Use Khareed Kar Lane Wala Uska Sasur Hai Yani Woh Mushtarka Saman Hota Hai Kiya Woh Us Se Fidya De Sakti Hai Ya Apne Paise Se Khareed Kar Dena Hai?

JAWAAB:- Gurde Ki Mareeza Agar Roza Na Rakh Sake Ya Pehle Wala Rozah Qaza Karne Ki Taaqat Na Rakh Sake To Apne Har Rozah Ke Badle Ek Miskeen Ko Fidya De De Fidyah Me Aata Bhi De Sakti Hai Agar Sasur Ki Taraf Se Mumaniat Nahi Hai To Mushtarka Giza Me Se Dene Me Koi Harj Nahi Hai.

SAWAAL NO 176:- Kiya Yah Baat Sahih Hai Ke Ramazan Me New Dress Pehnne Ka Koi Hisaab Nahi Hota Hai.

JAWAAB:- Aysi Baat Ki Koi Haqeeqat Nahi Hai.

SAWAAL NO 177:- Kiya Ladki Jamaat Me Nikal Sakti Hai?

JAWAAB:- Shayad Aap Ki Muraad Tabligi Jamat Me Nikalna Hai To Mera Yah Arz Karna Hai Ke Tabligi Jamaat Ki Jo Murawwija Shakal Hai Isme Mardo Ko Bhi Jana Jaiz Nahi Hai Aurat Ka Mamla To Aur Bhi Naazuk Aur Sangeen Hai Allaah Ne Use Apne Gharo Me Tehrne Ka Hukam Diya Hai Aurto Ko Tableeg Karne Ki Mumaniat Nahi Hai Magar Murawwaja Tabligi Jamaat Ki Shakal Me Dawat Ka Kaam Kana Bidat Wala Kaam Hai Kuy Ke Iski Nazeer Kitaab Aur Sunnat Se Nahi Milti Kitni Tajjub Ki Baat Hai

Ke Tablig Wale Aurto Ka Masjid Jana Fitnah Qaraar Dete Hai Aur Tablig Ke Naam Par Gaon Gaon Bade Shoq Se Ghumate Aur Bais E Ajar W Sawaab Samjhte Hai.

SAWAAL NO 178:- .عم لی من ع ندی ارجی ورحمه تك ذن وب ي من او سع مغ فرت ك ال لهم

(Ay Allah Teri Magfirat Mere Gunaho Se Ziyadah Wusat Wali Hai Aur Mujhe Apne Amal Se Ziyadah Teri Rehmat Ki Ummid Hai)Kiya Is Dua Ko 3 Martaba Padhne Se Sare Gunaah Maaf Ho Jate Hai?

JAWAAB:- Ise Imaam Haakim Aur Bayhaqi Ne Rivayat Kiya Hai Aur Shaikh Albani RH Ne Use Zaeef Kaha Hai.(Zaeefut Targeeb:1007)

SAWAAL NO 179:- Is Niyyat Se Dollar Rakhna Ke Uski Qimat Barhe Gi To Bechenge To Haraam Hai?

JAWAAB:- Muammar Bin Fuzla RA Kehte Hai Ke Rasoolallah ﷺ Ne Farmaya:

(1605:الـمـسـلم صحـيح).خاطئ الا يـحـ تكر لا

Tarjumah:- Gunehgaar Hi Ahtikaar (Zakheerah Andoz) Karta Hai Yani Maal Rok Rakhne Wala Gunehgaar Hai.

Yah Hadees Hame Batlaati Hai Ke Aysa Koi Samaan Jis Ki Logo Ko Zaroorat Ho Use Rok Kar Rakhna Aur Uski Qimat Mehngi Hone Par Bechna Jaiz Nahi Hai Dolar Ka Bhi Hukam Yahi Hai Yah Logo Ki Zaroorat Aur Gardish Ki Chiz Use Mehnge Damo Par Bechne Ke Liye Rok Kar Rakhne Wala Gunehgaar Hoga.

SAWAAL NO 180:- Kiya Ham Farz Ya Nawaafil Ke Sajdo Me Tasbihaat Parhne Ke Baad Masnoon Ya Quraani Duaae Parh Sakte Hai?

JAWAAB:- Farz Aur Nawaafil Ke Sajdo Me Tasbihaat Parhne Ke Baad Digar Masoorah Duaae Aur Quraani Duae Parhne Me Koi Harj Nahi Hai Sajdah Me Aadmi Apne Khaliq Se Bahut Qareeb Se Hota Hai Is Haalat Me Kasrat Se Dua Karni Chaahiye Aur Hamare Rasool ﷺ Ne Is Baat Ki Taleem Bhi Di Hai.

SAWAAL NO 181:- Dua Se Pehle Allaah Ki Tareef Karna Hai To Surah Fatiha Parhna Sahih Hai Ke Nahi?

JAWAAB:- Dua Me Bilashuba Allaah Ki Tareef Karni Chaahiye Aur Bhi Bahut Se Maqaamat Hai Jaha Allaah Ki Tareef Bayan Ki Jati Hai Maslan Juma Aur Eid Ke Khutbah Me Un Tamam Jagho Par NabiﷺSe Kahi Bhi Allaah Ke Hamd Ke Taur Par Surah Fatiha Parhna Sabit Nahi Hai Lihaza Hame Dua Se Pehle Ya Dua Ko Khatam Karne Ke Liye Surah Fatiha Ko Makhsoos Nahi Karna Hai.

SAWAAL NO 182:- Tahiyatul Wazu Aur Namaaz Ke Bare Me Bataae Ke Kiya Aurate Ghar Me Bhi Parh Sakti Hai Sunnat Aur Tahiyatul Wazu Ki Niyyat Ek Sath Kar Ke?

JAWAAB:- Tahiyatul Masjid Aur Sunnatul Wazu Yah Koi Mustaqil Bizzat Namaaz Nahi Hai Balke Masjid Me Dakhil Hone Aur Wazu Kar Ke Parhi Jane Wali Namaaz Hai Is Liye Usko Dusri Namaaz Me Daakhil Kar Sakte Hai Koi Masjid Me Daakhil Ho Us Waqt Chashat Ki Namaaz Ka Waqt Ho To Tahiyatul Masjid Aur Chashat Ki Ek Sath Niyyat Kar Ke Parh Sakta Hai Ya Sunnatul Wazu Aur Chashat Ki Ek Sath Niyyat Kar Sakta Hai Isi Tarah RasoolﷺSe Mazkoor Sunnatul Wazu Aur Namaaz Ki Sunnat Ek Sath Kar Ke Niyyat Kar Ke Parh Sakte Hai.

SAWAAL NO 183:- Tilaawat Ke Liye Wazu Kiya To Tahiyatul Wazu Parh Kar Tilaawat Kar Sakte Hai Kiya?

JAWAAB:- Ha Bilkul Jab Bhi Ham Wazu Kare To 2 Rakat,Sunnatul Wazu Ki Niyyat Se Ada Kar Sakte Hai Tilaawat Ke Liye Wazu Zaroori Nahi Hai Balke Afzal Hai Agar Aap Ne Tilaawat Ke Liye Wazu Kiya Aur Wazu Ki 2 Rakat Ada Karna Chahte Hai To Ada Kar Le Fir Tilawat Kare.

SAWAAL NO 184:- Kiya Ek Hi Dafa Quraan Paak Parh Kar 14 Sajdah Ek Sath Kar Sakte Hai?

JAWAAB:- Sajdah E Tilaawat Usi Waqt Karna Hai Jab Aayat E Sajdah Ki Tilawat Ki Jaae Waqt Guzarne Ke Baad Sajdah E Tilaawat Nahi Hai Uska Matlab Yah Hua Ke Quraan Me Maujood Sajdah Ki Aayat Ki Tilaawat Ek Sath Karna Galat Hai Apne Apne

Waqt Par Aayat E Sajdah Par Sajdah Karna Hai Sath Sath Yah Maloom Rahe Ke Sajdah Ki Aayat 14 Nahi 15 Hai Is Mauzu Par Mera Mustaqil Mazmoon Mere Blog Me Maujood Hai.

SAWAAL NO 185:- Kiya Lailatul Qadar Magrib Se Shuru Hone Se Le Kar Puri Fajr Tak Hai Ya Suraj Nikalne Tak Waqt Rehta Hai?

JAWAAB:- Lail Arbi Me Raat Ko Kehte Hai Jis Ka Itlaaq Suraj Dubne Se Le Kar Fajr Tulu Hone Tak Hota Hai Surah Al Qadar Me Allah Ne Shab E Qadar Ke Mutalliq Farmaya Hai Ke Yah Raat Salamti Wali Hai Aur Tulu E Fajr Tak Rehti Hai Is Liye Shabe Qadar Ke Waaste Ijtihaad Gurub E Shams Se Tulu E Fajr Ke Darmiyan Hona Chaahiye.

SAWAAL NO 185:- Kiya Ham Dua Ke Shuru Me Surah Fatiha Us Bina Par Parh Sakte Hai Ke Usme Allaah Ki Taareef Bhi Aur Hamare Liye Dua Bhi Hai?

JAWAAB:- Nahi Parh Sakte Hai Kuy Ke Rasoolullaahﷺ Ne Iski Taleem Nahi Di Hai.

SAWAAL NO 186:- Waseeyat Karne Ka Kiya Hukam Diya Gaya Hai To Yah Har Musalmaan Ke Liye Laazmi Hai?

JAWAAB:- Waseeyat Ka Hukam Ahkaam E Sharia Ki Tarah 5 Ahwaal Par Munhasir Hai Agar Aadmi Ke Zimma Bando Ke Huqooq Hai Maslan Qarz,Amaanat,Hadpa Hua Maal,Chhori Ki Hui Chiz,Zakaat Aur Kaffarah Wagairah To Un Huqooq Ki Wasiyat Karna Waajib Hai Aizza Aur Aqaareeb (Waaris Ke Alawah) Ke Liye Wasiyat Karna Mustahab Hai Maslan Kisi Miskeen Rishta Daar Ya Neki Ke Kamo Ki Waseeyat Karna. Allaah Ki Maasiyat Me Wasiyat Karna Haraam Hai Jaise Koi Bete Ko Daaku Banne Ki Wasiyat Kare Ya Apne Maal Se Apni Qabar Par Mazaar Tameer Karne Ka Hukam De Waaris Muhataaj Ho To Faqeer Ke Liye Maal Ki Wasiyat Karna Makrooh Hai Maaldaar Aadmi,Maaldaar Rishte Daar,Ya Ajnabi Ke Liye Wasiyat Kare Mubah Ke Darje Me Hai.(Maalhuz Az Wasiyat Keukhtasar Ahkaam Shaikh Maqbool Ahmad Salafi Hafizahullah)

SAWAAL NO 187:- Kiya Taraaweeh Aur Tahjjud Alag Alag Hai Hamare Kuch Ahnaaf Rishte Daaro Ka Kehna Hai?

JAWAAB:- Yah Dono Ek Hi Namaaz E Hai Jo Ke Hadees Aaisha RA Me Mazkoor Hai Ke Ramazan Ya Gair Ramazan Me Aap Ka Qayaam 8 Rakat Ka Hua Karta Tha Agar Yah Tahjjud Ki Namaaz Maan Li Jaae To Fir Yah Manna Parhe Ga Ke Aapﷺ Ne Ramazan Me Dubarah Taraweeh Alag Se Parhi Jis Ki Koi Daleel Nahi.

Yah Hadees Me Barhi Thos Daleel Hai رمضان۔ ک انمن Is Ka Tarjumah Kiya Karte Hai Jo Ramazan Me Taraaweeh Parhe Ha Qayamul Lail Kare? Agar Ramazan Me Isha Ke Baad Parhi Jane Wali Taraaweeh Ko Tahjjud Aur Qayamul Lail Nahi Kahenge To Pichle Gunaho Ki Maafi Ka Ajar Kis Ko Mile Ga Aur Kuy? Yaha Yah Bhi Maloom Rahe Ke Nabiﷺ Ne Tahjjud Ki Namaaz Isha Ke Baad Darmiyani Raat Aur Aakhri Pahar Tamaam Awqaat Me Parhi Hai Is Liye Ramazan Me Logo Ki Aasaani Ke Liye Isha Ke Foran Baad Qayaam Karne Par Atiraaz Nahi Kiya Ja Sakta Hai Na Hi Qiyaamul Lail Se Khaarij Kiya Ja Sakta Hai Hanafi Aalim Molana Anwar Shah Kashmiri Ne Bhi Tahjjud Aur Taraaweeh Ko Ek Hi Namaaz Tasleem Kiya Hai. (Dekhe: Arafush Shazi:309)

SAWAAL NO 188:- Kiya Mardo Ko Takhna Na Dhakne Me Koi Gunaah Hai?

JAWAAB:- Mardo Ko Takhna Se Niche Kapda Latkane Se Mana Kiya Gaya Hai Kuy Ke Yah Takabbur Ki Alaamat Hai Is Liye Agar Koi Mard Apna Kapda Takhna Se Niche Latkata Hai To Gunaah Mile Ga. Haa Mauzah Se Takhna Dhankta Hai To Koi Baat Nahi Hai.

SAWAAL NO 189:- Kuch Log Sunnat Samjh Kar Sajda E Tilaawat Nahi Karte Aur Kuch Karte Bhi Hai To Zameen Par Nahi Karte Balke Musahhaf Par Karte Hai Is Bare Me Aap Kiya Kehte Hai?

JAWAAB:- Yah Baat Sahih Hai Ke Sajdah E Tilaawat Waajib Nahi Hai Isliye Koi Use Chhod De To Koi Gunaah Nahi Hai Rasoolullaahﷺ Se Bhi Aayat E Sajdah Par Sajdah Na Karna Saabit Hai Aur Agar Sajda E Tilaawat Kare To Sirf Zameen Par Sajdah Kare Musahhaf Par Sar Jhuka Lene Se Sajdah Nahi Hoga.

SAWAAL NO 190:- Taymmum Ka Asal Mani Kiya Hai Ham Ne Baaz Jagah Dosat,Baaz Jagah Pani Aur Baaz Jagah Kholta Pani Alag Alag Mani Dekha Hai?

JAWAAB:- Yah Zu Mani Lafz Hai Yani Iske Kai Mani Hai Is Liye Quran Me Yah Alag Alag Mani Ke Taur Par Istimaal Hua Hai Arbi Zabaan Ki Badi Khaasiyat Hai Ke Kitne Alfaaz Apne Aundar Kai Mane Rakhte Hai Kaha Par Lafz Ka Kon Sa Mani Hoga Siyaaq Aur Sabaaq Se Tai Kiya Jata Hai.

SAWAAL NO 191:- Istimaal Ke Ziawaraat Par Zakaat Hai Ke Nahi Uski Daleel Wazaahat E Daleel Se Kare?

JAWAAB:- Sone Chandi Ke Zaiwaraat Par Zakaat Hai Ke Nahi Is Silsile Me Shadeed Ilmi Ikhtilaaf Hai Is Masale Me Me Un Ulma Ke Sath Hu Jo Istimaal Ke Zaiwaraat Me Zakaat Nikaalne Ke Qaail Hai Uski Wajah Yah Hai Ke Baaz Quraani Aayat Aur Ahaadees Ke Umoom Se Maloom Hota Hai Ke Sona Ya Chandi Kisi Shakal Me Ho Agar Nisaab Tak Pohnch Jaae To Zakaat Hai Nez Saraahat Ke Sath Ziawar Par Zakaat Nikaalne Ki Hadees Bhi Paai Jaati Hai(Abu Dawood #1563)

Me Hasan Darje Ki Rivaayat Hai Ek Khatoon Rasoolﷺ Ki Khidmat Me Aai Unke Sath Unki Beti Bhi Thi Aur Beti Ke Hath Me Sone Ke Do Mote Kangan The Aapﷺ Ne Us Khatoon Se Pucha: (هذا؟ زكـاة اتـ عط ين)

Kiya Tum Uski Zakaat Deti Ho? Usne Kaha: Nahi. Aapﷺ Ne Farmaya:

ارالـ ن من سواريـ ن الـ ق يامة يـ وم بـ هما الله يـ سورك ان ايـ سرك.

Kiya Tumhe Yah Baat Achchi Lagti Hai Ke Qayamat Ke Roz Allaah Tumhe Unke Badle Aag Ke 2 Kangan Pehnaae? Chunanche Us Aurat Ne Unko Utara Aur Nabiﷺ Ke Saamne Daal Diya Aur Kehne Lagi Yah Allaah Ke Rasoolﷺ Ke Liye Hai.

SAWAAL NO 192:- Hamare Ek Janne Wale Khatoon Hai Woh Ziyaarat Ke Viza Par Apne Bete Ke Paas Jiddah Aai Hai Unhe Ab Umrah Karna Hai Sawaal Yah Hai Ke Woh Umrah Ki Niyyat Ke Liye Meeqaat Par Jaae Gi Ya Bete Ke Ghar Hi Meeqaat Ban Sakti Hai?

JAWAAB:- Pehle Ek Baat Yah Samjh Le Ke Ziyarat Ke Viza Se Niyyat Umrah Karne Ki Ho To Apne Mulk Se Safar Karte Hue Meeqaat Se Guzarte Waqt Umrah Ki Niyyat Karni Hogi Warna Meeqaat Tajawuz Kar Ke Andrun E Meeqaat Se Ahraam Bhandh Kar Umrah Karne Par Dam Laazim Aae Ga Ha. Agar Ziyarat Ki Niyyat Mulaaqaat Ke Sath Yah Ho Ke Agar Maiyassar Hua To Umrah Kare Gi Warna Nahi Aur Umrah Maiyassar Ho Jaae To Jiddah Me Jaha Bhi Rahaish Pazeer Ho Wahi Se Umrah Ka Ahraam Bhandhe Gi.

SAWAAL NO 193:- Mujhe Maut Ko Sakhtiyo Se Bachne Ki Koi Dua Bata De?

JAWAAB:- Sab Se Pehle Zaroori Yah Hai Ke Ham Apni Zindagi Me Nek Kaam Kare Buraai Se Bache Allaah Se Achchi Maut Talab Kare Aur Buri Maut Se Panaah Talab Kare. NabiﷺKa Farmaan Hai:

ق بل صالح :قال الله ؟ رسول يا يس تعمله كيف اس تعمله خيرا ب ع بد الله اراد اذا
الموت.(صحيح الترمذي:2142)

Tarjumah:- Jab Allaah Kisi Bande Ke Sath Bhalaai Ka Iradah Karta Hai To Use Kaam Par Lagata Hai Arz Kiya Gaya Allaah Ke Rasoolﷺ! Kaise Kaam Par Lagata Hai ?AapﷺNe Farmaya: Maut Se Pehle Use Nek Amal Ki Taufeeq Deta Hai.

Is Liye Ham Nek Aamaal Ke Zariya Pehle Allaah Ka Pasandidah Bandah Bane Taaki Maut Ke Waqt Woh Hame Nek Amal Ki Taufeeq De Jab Maut Ka Waqt Qareeb Ho To Kasrat Se Laa Ilaaha Ilalllah Muhammadur Rasoolallah Parhna Chaahiye Marne Wale Ki Zabaan Se Kalmah Na Nikle To Paas Walo Ko Aahista Aahista Kalmah Padhna Chaahiye Taaki Uski Zabaan Par Kalmah Jaari Ho Jaae Hadees Hai Ke Jis Ki Zabaan Se Aakhri Kalmah Laa Ilaaha Ilalllah Nikle Woh Jannat Me Daakhil Hoga.

SAWAAL NO 194:- Mere Waalid Ne Apni Betiyo Ki Shadi Ke Waste Plot Khareeda Hai Jise Shadi Ke Waqt Farokhat Kiya Jaae Ga Us Par Zakaat Deni Hogi?

JAWAAB :- Agar Kisi Zameen Ko Bechne Ki Niyyat Kar Li Jaae To Uski Haisiyat Samaan E Tijarat Ki Ho Jati Hai Us Wajah Se Farokhat Karne Ki Garaz Se Rakhi Hui Zameen Par Zakaat Deni Hogi Chaahe Shadi Ke Liye Farokhat Karni Ho Ya Kisi Aur Kaam Se.

SAWAAL NO 195:- Mashre Me Mashhoor Hai Ke Khushbu Ka Gift Sab Se Behtareen Hota Hai Aur Khushbu Ka Gift Lautana Nahi Chaahiye Kiya Hadees Me Aysi Koi Baat Hai?

JAWAAB:- Nabiﷺ Ko Khushbu Bahut Azeez Thi Isi Wajah Se Khushbu Ka Kasrat Se Istimaal Aapﷺ Ki Hayaat E Taiyyibah Me Milta Hai Aapﷺ Ne Gift Ke Taur Par Paish Ki Gai Khushbu Ko Lautaane Se Mana Farmaya Hai Yah Mumaniat Is Wajah Se Hai Ke Khushbu Kam Qimat Wali Chiz Hai Koi Use Haqeer Samjh Kar Lauta Na De Halanke Uski Mahak Umdah Hai. Abdullaah Bin Umar RA Kehte Hai Ke Rasoolﷺ Ne Farmaya:

ثلاث لا ترد الوسائد والدهن واللبن.(صحيح الترمذي: 2790)

Tarjumah:- Teen Chize (Gift Ya Hadiya Me Aae) To Woh Waapis Nahi Ki Jati Hai Pillow, Khushbu, Aur Milk.

Saiyyadina Abu Hurairah RA Se Rivayat Hai Ke Rasoolﷺ Ne Farmaya:

من عرض عليه طيب فلا يرده فإنه طيب الريح خفيف المحمل.

Tarjumah:- Jise Khushbu Paish Ki Jaae To Woh Use Waapis Na Kare Bilashuba Uski Mahak Umdah Hoti Hai Aur Usme Koi Bojh Bhi Nahi Hota.

Khushbu Aapﷺ Ko Azeez Hone Ke Sabab Yah Keh Sakte Hai Ke Gift Me Di Jane Wali Umdah Chiz Hai Aur Jis Kisi Ko Bhi Yah Gift Diya Jaae Use Na Pasand Ya Wapas Nahi Karna Chaahiye Kuy Ke Uski Khususiyat Ke Sath Mumaniat Aa Gai Hai.

SAWAAL NO 196:- Meri Walidah Bimari Ki Wajah Se Roze Nahi Rakh Sakti Aage Bhi Sahatyaab Hone Ki Koi Ummid Nahi Hai Aur Waalidah Rozo Ka Fidiyah De Deti Hai Baaz Ulma Ka Kehna Hai Ke Sahatyaab Hone Ki Koi Ummid Nahi Hai To Fidyah Bhi Na De Us Bare Me Kiya Hukam Hai?

JAWAAB:- Woh Bimaar Jin Ki Shifa Yaabi Ki Ummid Na Ho Aur Ayse Hi Budhe Mard Aur Aurat Jo Rozah Rakhne Ki Taaqat Na Ho Un Dono Ko Rozah Chhodna Jaiz Hai Aur Har Rozah Ke Badle Rozana Ek Miskeen Ki Nisaf Saa(Taqreeban Dedh Kg) Gehu,Chawal,Ya Khaai Jane Wali Dusri Chize De De. Allaah Ka Farmaan Hai:

وعلى الذين يطيقونه فدية طعام مسكين.(البقرة:184)

Yani Jo Beemaar Nihayat Mashaqqat Se Roza Rakh Sake Woh Fidiyah Me Ek Miskeen Ko Khana De Uska Matlab Yah Hua Ke Hameshgi Wale Mareez Aur Umar Raseedah Mard Aur Aurat Ko Rozah Chhodne Ke Badle Fidiyah Dena Hoga Yahi Sahih Hai Aur Jo Log Fidiyah Ka Inkaar Karte Hai Unki Baat Sahih Nahi Hai.

SAWAAL NO 197:- Taraaweeh Me Aayat E Sajdah Aa Gai Aur Imaam Jab Sajdah Me Gae To Ham Ruku Samjh Kar Ruku Me Chale Gae Fir Jab Sajdah Ka Pata Chala To Ham Sajdah Me Chale Gae Kiya Iske Liye Sajdah Sahu Karna Hai?

JAWAAB:- Aysi Surat Me Namaaz Ke Aakhir Me Sajdah Sahu Kar Le NabiﷺKa Farmaan Hai:

لكل سهو سجدتان بعد ما يسلم.

Tarjumah:- Har Sahu Ke Liye Salaam Ke Baad 2 Sajdah Hai.(Abu Dawood #1038)

SAWAAL NO 198:- Abu Dawood Ki Hadees Me Apne Mehboob(Bete,Beti Ya Biwi Wagairah)Ko Sone Ka Halqa Pehnane Ko Jahannam Ki Aag Ke Halqa Se Tabeer Kiya Gaya Hai Kiya Is Hadees Ki Roshni Me Aurto Ke Liye Sone Ka Halqa Mamnoo Hai?

JAWAAB:- Haa Yah Baat Abu Dawood Me Maujood Hai Hadees Dekhe Abu Hurairah RA Rivayat Hai Ke RasoolallahﷺNe Farmaya:

من احب ان يحلق حبيبة حلقة من نار فليحلقه حلقة من ذهب ومن احب ان يطوق حبيبه طوقا من نار فليطوقه طوقا من الذهب ومن احب ان يسور حبيبته سوارا من نار فليسوره سوارا من الذهب ولكن عليكم بالفضة فالجوابها.(صحيح ابي داؤد:4236)

Tarjumah:- Jo Shakhas Apne Mehboob(Bete,Beti Ya Biwi Wagairah) Aag Ka Halqa Pehnana Pasand Ho To Woh Use Sone Ka Halqa Pehna De Aur Jise Pasand Ho Ke Woh Apne Mehboob Ke Gale Me Aag Ka Tauq Dale Woh Use Sone Ki Hansli Pehna De Aur Jise Pasand Ho Ke Woh Apne Mehboob Ko Aag Ka Kangan Pehnaae To Woh Use Sone Ka Kangan Pehna De Lekin Tum Log Chandi Ikhtiyaar Karo Aur Use Dil Behlaao.

Yah Hadees Sahih Hai Aur Us Hadees Ki Roshni Me Maloom Hota Hai Ke Mard Ke Sath Aurat Ke Liye Bhi Sone Ka Halqa Sone Ka Hansli Aur Sone Ka Kangan Mana Hai

Magar Yah Hukam Mansukh Hai Abu Moosa Ashaari Ki Rivayat Ki Roshni Me Jis Ne Rasool Ne Farmaya:

(1720:الـ ترمذي صحـ يح).لانـ اثـ هم واحل امـ تي ذكور عـ لى والـ ذهب الـ حريـ ر لـ باس حرم

Tarjumah:- Resham Ka Libaas Aur Sona Meri Ummat Ke Mardo Par Haraam Hai Aur Unki Aurto Ke Liye Halaal Kiya Gaya Hai.

Khulasa Yah Hua Ke Sona Mardo Par Haraam Hai Magar Aurto Par Haraam Nahi Hai.

SAWAAL NO 199:-Zameen Kharidte Waqt Hamaari Bechne Ki Niyyat Nahi Hai Ham Ne Apne Paise Mehfooz Karne Ke Liye Zameen Kharidi Ke Baad Me Khud Istimaal Kare Ge Bachcho Ko De De Ge Ya Koi Zaroorat Paish Aai To Usko Bech Kar Zaroorat Puri Kar Lenge To Kiya Us Zameen Par Zakaat Hai?

JAWAAB:- Jab Zameen Kharidte Waqt Bechne Ki Niyyat Ki Jaae To Yah Samaan Tijaarat Ke Hukam Me Hai Is Par Zakaat Deni Hogi Yahi Hukam Us Surat Me Bhi Hai Jab Paise Mehfooz Karne Ke Liye Zameen Khareedi Jaae Kuy Ke Ab Zameen Ki Haisiyat Paise Ki Ho Gai Hai Aur Fir Aap Ne Kisi Na Kisi Shakal Me Bechne Ki Bhi Niyyat Ki Hai Lihaza Aap Mustaqbil Me Khud Istimaal Kare Ya Bachcho Ko De Ya Kisi Zaroorat Ke Tahat Bech De Us Par Zakaat Deni Hogi.

SAWAAL NO 200:- Kiya Masjid E Aaisha Se Umrah Ka Ahraam Bhandh Sakte Hai?

JAWAAB:- Pehle Yah Jaan Le Ke Masjid E Aaisha Kiya Hai? Masjid E Aaisha Koi Meeqaat Nahi Hai Balke Hudood E Haram Ka Bahari Hissa Hai Yaha Se Saiyyidah Aaisha RA Ne Umrah Ka Ahraam Bhandhi Thi Jo Log Meeqaat Se Bahar Rehte Hai Woh Jab Umrah Karenge To Laaziman Kisi Na Kisi Meeqaat Se Ahraam Bhandhen Ge Albatta Woh Log Jo Makka Me Yani Hudood E Haram Me Rehte Hai Unhe Umrah Ka Ahraam Bhandhne Ke Liye Meeqaat Par Jane Ki Zaroorat Nahi Hai Balke Woh Hudood E Haram Se Bahar Ja Kar Kisi Bhi Jagah Se Ahraam Bhandh Sakte Hai Aur Chunke Masjid E Aaisha Hudood E Haram Se Bahar Hai Lihaza Makka Ka Rahaishi Umrah Ke Liye Masjid E Aaisha Ja Kar Ahraam Bhandh Sakte Hai Jaha Tak Masala Hai Hindustaan Aur Pakistan Ya Deegar Mumalik Se Aane Walo Ka Ke Woh Masjid E Aaisha Se Ahraam Bhandh Sakte Hai Ke Nahi? To Maloom Hona Chahiye Ke Unka Pehla Umrah Laziman Meeqaat Se Ahraam Bhandh Kar Hoga Jab Ke Ek Safar Me Dusre

Umre Ki Daleel Nahi Hatta Ke Dauraan E Haj Bhi Ek Hi Umrah Hai Umrah Karne Walo Aur Haj Karne Walo Ko Ek Safar Me Ek Hi Umrah Par Ikhtifa Karna Chaahiye.

SAWAAL NO 201:- Istikharah Ki Dua Tashahhud Me Parhna Chaahiye Ya Salaam Phairne Ke Baad?

JAWAAB:- Istikharah Ki Dua Tashahhud Me Nahi Parhni Hai Balke Salaam Phairne Ke Baad Parhni Hai Jaabir Bin Abdullah Salmi RA Se Rivayat Hai Unhone Kaha: Rasulﷺ Ne Apne Sahaba Kiraam Ko Tamaam (Jaiz) Kamo Me Istikharah Karne Ki Taleem Dete The Jis Tarah Aap Unhe Quraan Ki Koi Surat Sikhate The Aap Farmate:

إذا هم احدكم بالامر فليركع ركعتين من غير الفريضة ثم ليقل اللهم اني استخيرك...الخ (صحيح البخاري:7390)

Tarjumah:- Jab Tum Me Se Koi Kisi Kaam Ka Iradah Kare To Use Chahiye Ke Farz Ke Alawah 2 Rakat Nafil Parh Le Fir Aysa Kahe.

اللهم اني استخيرك...

Istikharah Wali Yah Hadees Daleel Hai Ke Dua E Istikharah Namaaz Ke Baad Parhni Hai.

SAWAAL NO 202:- Agar Koi Wazu Karte Waqt Bismillaah Parhna Bhul Jaae To Jab Yaad Aae Usi Waqt Parh Le Ya Dubarah Wazu Kare?

JAWAAB:- Wazu Me Bismillaah Parhna Mashroo Aur Masnoon Hai Lihaza Agar Koi Wazu Karte Waqt Bismillaah Bhul Jaae To Koi Harj Nahi Hai Aur Use Apna Wazu Dohraane Ki Zaroorat Nahi Hai Haa Jaan Bujh Kar Wazu Se Pehle Bismillaah Parhna Chhod Nahi Dena Chaahiye Balke Uska Ahtimaam Karna Chaahiye.

SAWAAL NO 203:- Mere Saas Aur Sasur Ke Aqaaid Thik Nahi Hai Kiya Me Apne Shohar Ko Unke Sath Haj Aur Umrah Par Jane Se Inkaar Kar Du Ke Waha Bad Mazgi Na Ho?

JAWAAB:- Aap Ke Shohar Aap Ke Saas Sasur Ke Sath Haj Aur Umrah Par Ja Sakte Hai Aap Ko Us Se Nahi Rokna Chaahiye Us Se Faidah Yah Hoga Ke Aap Ke Shohar Ko Haj

Aur Umrah Ka Tariqah Batane Ka Mauqah Mile Ga Balke Makka Aur Madinah Me Haq Wazeh Karna Bahut Aasaan Hai Kuy Ke Yaha Kitaab Aur Sunnat Par Amal Kiya Jata Hai Agar Koi Haq Ka Mutalashi Ho To Makka Aur Madinah Ka Safar Kar Ke Khud Hi Haq Tak Pohnch Sakta Hai Aur Agar Sath Me Koi Rehbar Bhi Ho To Sone Pe Suhaga Ho Jaae Ga Dawat E Haq Ke Liye Aala Kirdaar,Narmi,Sabar Aur Hikmat Ki Zaroorat Hai Aap In Bato Ki Talqeen Shohar Ko Kare.

SAWAAL NO 204:- Le Palak Bachche Ko Pistaan Lagane Se Kiya Woh Mehram Ban Jata Hai?

JAWAAB:- Sirf Pistaan Ko Munh Lagaane Se Le Palak Mehram Nahi Ban Jaae Ga Raza'at(Dudh Pilana) Jis Se Hurmat Saabit Hoti Hai Uski Do Sharte Hai Pehli Shart Yah Hai Ke Raza'at 2 Saal Ke Darmiyan Ho Aur Raza'at Ki Tadaad 5 Ho Yani Bachcha 5 Baar Apni Khuraak Puri Kare Tab Raza'at Saabit Hogi Warna Nahi.

SAWAAL NO 205:- Agar Koi Ham Se Maafi Maange Aur Ham Chaah Kar Bhi Use Maaf Na Kar Paae Aur Na Hi Use Bataae To Samne Wala Galat Fehmi Me Rehta Hai Ke Ham Ne Maafi Maang Li Hai Kiya Us Par Hame Gunaah To Nahi ?

JAWAAB:- Agar Ham Se Koi Apni Galati Ki Maafi Maang Le To Hame Saaf Lafzo Me Uske Saamne Ya Kisi Pehchaan Ke Hi Sahi Maaf Karne Ki Khabar Bhej Deni Chaahiye. Islaam Me Maaf Karne Wale Ka Darjah Bada Hai Hame Yah Kabhi Nahi Bhulna Chaahiye Ke Allaah Ke Haq Me Ham Ne Bhi Hazaaro Galatiya Ki Hai Balke Huqooqul Ibaad Ke Mamle Me Bhi Kitni Saari Galtiya Hongi Jab Ham Khud Yah Chahte Hai Ke Hame Maaf Kar Diya Jaae To Dusro Ko Bhi Hame Maaf Kar Dena Chaahiye Agar Galati Karne Wale Ne Apni Galati Ke Baqadar Maafi Maang Li Hai To Maaf Na Karna Ziyadti Hai Aur Agar Galati Ko Hathiyaar Bana Kar Zaleel Karna Maqsad Hai To Fir Aap Allaah Ke Yaha Gunehgaar Hon Ge.

SAWAAL NO 206:- Kiya Zakaat Ki Raqam Zakaat Ke Mustahiq Afraad Ko Umrah Par Jane Ke Liye Di Jaa Sakti Hai?

JAWAAB:- Behtar Yah Hai Ke Miskeen Afraad Ko Sadqah Ya Khairaat Ya Atiyaat Se Umrah Ya Hajj Karaya Jaae Taaki Zakaat Ko Unke Asal Masaarif Me Kharch Kar Ke

Allaah Ke Hukam Ki Hu Bahu Paasdaari Ho Sake Taaham Ahle Ilm Ne Faqeer Aur Mohataj Ko Maal Zakaat Se Fariza E Hajj Ada Karwana Jaiz Qaraar Diya Hai.

SAWAAL NO 207:- Aurat Ki Maiyyat Ko Gusal Dene Aur Dafnaane Ka Tareeqah Bata De Aur Kiya Haalat E Haiz Me Gusal De Sakte Hai?

JAWAAB:- Maiyyat Ko Gusal Dene Ka Tareeqah Yah Hai Ke Garam Pani Aur Usme Beri Ka Patta Istimaal Karne Ke Liye Pehle Se Intizaam Kar Liya Jaae Fir Maiyyat Ke Jism Ka Kapda Utaar Liya Jaae Aur Satar Dhanp Diye Jaae,Yaad Rahe Ke Ek Aurat Ka Mukammal Badan Satar Hai Magar Aurat Ka Aurat Ke Liye Naaf Se Ghutne Tak Satar Hai Aurat Ko Aurat Hi Gusal De Gi Siwaae Uske Shohar Ke.

* Gusal Dete Waqt Sab Se Pehle Maiyyat Ke Hath Aur Pair Ke Nakhun Kaat Diye Jaae Agar Bade Ho To Use Baad Me Maiyat Ke Kafan Me Hi Rakh Diya Jaae.

* Fir Gusal Dene Wali Ab Narmi Se Maiyyat Ka Pait Dabaae Taaki Fuzlaat Baahir Nikal Jaae Aur Hath Pair Par Dastana Laga Kar Agle Pichle Sharamgaah Ki Taiyyar Shuda Beri Wale Pani Se Safaai Kare.

* Uske Baad Namaaz Ki Tarah Wazu Karaae Dono Hatheliya Kalaai Tak 3 Martaba Munh Aur Naak Saaf Kare 3 Baar Chehra 3 Baar Dono Hath Kohniyo Samet,Sar Aur Kaan Ka Masah Fir Dono Pair Takhno Samet Dhoe.

* Wazu Kara Kar Beri Wala Pani Pehle Sar Par Bahaae. Uske Baad Right Left Pehlu Par Bahaae Uske Baad Pure Badan Par Pani Bahaae Kam Az Kam 3 Baar Jism Par Bahaae Taaki Mukammal Taharat Haasil Ho Yah Afzal Hai Taaham Ek Martaba Sar Se Pair Tak Pure Jisam Ka Dhona Bhi Kifaayat Kar Jaae Ga Zaroorat Ke Tahat 3 Se Zaaid Baar Bhi Paani Baha Sakte Hai.

* Aakhri Baar Gusal Dete Hue Kaafoor Bhi Mila Le Taaki Badan Khushbu Daar Ho Jaae Aur Najasat Ki Mahak Khatam Ho Jaae.

* Aur Aakhir Me Balo Ki 3 Chotiya Bana Degi.

Haiz Wali Aurat Maiyyat Ko Gusal De Sakti Hai Mumaniat Ki Koi Daleel Nahi Hai Haiz Me Namaaz Roza Tawaaf Aur Masjid Me Theharna Mana Hai Baqi Sare Kaam Kar Sakti Hai.

SAWAAL NO 208:- Ghar Me Aag Lag Gai Aur Dhuwe Se Ghutan Ki Wajah Se Rozah Torhna Parha Kiya Rozah Ki Qaza Deni Hai Aur Uska Kaffarah Bhi Hai?

JAWAAB:- Zaroorat Aur Majburi Ke Tahat Farz Rozah Torhna Parh Jaae To Mahaz Uski Qaza Deni Hai Uska Kaffarah Nahi Hai.

SAWAAL NO 209:- Witr Ki Namaaz Me Dua E Qunoot Parhna Bhul Jaae To Kiya Kare?

JAWAAB:- Dua E Qunoot Parhni Waajib Nahi Hai Mustahab Hai Koi Agar Witr Ki Namaaz Me Dua E Qunoot Bhul Jaae To Koi Harj Nahi Hai Na Hi Sajdah Sahu Karna Lazim Hai Taham Sajdah Sahu Karna Chahe To Kar Sakte Hai. NabiﷺKa Farmaan Hai:

كل لـ سهو ان سجدتا بـ عد سلم ما يـ.

Tarjumah:- Har Sahu Ke Liye Salaam Ke Baad Do Sajdah Hai.(Abu Dawood Sharif: 1038)

SAWAAL NO 210:- Ek Bahan Ke Bank Account Me 2018 Se Ab Tak 4,5 Lakh Rupees Hai Jo Kabhi Ziyadah Ho Jate Hai Aur Kabhi Kam Kiya Un Paiso Par Zakaat Hai Aur Zakaat Ka Hisaab Kaise Lagaae Ge?

JAWAAB:- Haa Un Paiso Par Zakaat Hai Balke Bahan Ne Zakaat Ki Adaegi Me Taakhir Ki Hai Uske Liye Allaah Se Taubah Kare Aur Zakaat Ke Liye Andazah Lagaae Ke Kitne Paiso Par 1 Saal,2 Saal,3 Saal,4 Saal Aur 5 Saal Guzra Hai Yah Kaam Mushkil Hai Magar Bank Walo Se Tafseel Le Kar Aasaani Ho Sakti Hai Jin Paiso Par Jitna Maal Guzra Hoga Un Paiso Me Utne Saal Ki Zaqaat Nikaalni Hogi Maslan 1 Lakh Par 5 Saal Guzre Hai To Uski Zakaat 5 Saal Ki Aur Agar Ek Lakh Par 1 Saal Guzra Hai To Ek Lakh Par Ek Saal Ki Zakaat Hogi Isi Tarah Se.

SAWAAL NO 211:- 6 Tola Sona Aur 10 Lakh Rupees Hai To Unme Zakaat Kaise Nikaali Jaae Gi?

JAWAAB:- 6 Tola Gold Me Aslan Zakaat Nahi Hai Lekin Chunke Cash Raqam Bhi Hai Aur Naqad Gold Ke Sath Mil Kar Ek Hi Chiz Ke Qaim Maqaam Ho Jaae Gi Is Tarah 10 Lakh Aur 6 Tola Gold Ki Qeemat Jod Kar Usme Se Dhaai Fisad Zaqaat Deni Hogi Bashart Yah Ke Ek Saal Guzar Gaya Ho Isko Misaal Se Yah Samjhe Ke Maslan 6 Tola

Gold Ki Qeemat Is Waqt Bazaar Me 2 Lakh Hai To 10 Me 2 Aur Mila Kar 12 Lakh Ki Zaqaat Deni Hogi Aur 12 Lakh Me Dhaai Fisad 30 Hazaar Rupees Bante Hai.

SAWAAL NO 213:- Kiya Shia Ko Zaqaat De Sakte Hai?

JAWAAB:- Zaqaat Sirf Musalmano Ka Haq Hai Is Liye Shia Ko Zaqaat Nahi De Sakte Hai.

SAWAAL NO 212:- Aapﷺ Ne Farmaya:Jab Farq(طل سور)

Nasha Aawar Ho To Uska Chillu Bhar Pina Haraam Hai?(Hasan,Ahmad,Tirmizi,Abu Dawood) Mundarja Bala Hadees Me Kis Chiz Ke Bare Me Kaha Gaya Hai Ke Jab Nasha Aawar Ho To Nahi Pina Chaahiye?

JAWAAB:- Sawaal Me Mazkoor Hadees Sahih Hai Aur Abu Dawood (3687)Tirmizi(1866) Aur Musnad E Ahmad(24992) Me Maujood Hai Ummul Momeneen Aaisha RA Kehti Hai Ke Mene Rasoolﷺ Ko Farmate Hue Suna:

كل مسكر حرام ما اسكر الفرق منه فملء الكف منه حرام.(صحيح الترمذي:1866)

Tarjumah:- Har Nasha Aawar Chiz Haraam Hai Aur Jo Chiz Farq Bhar Nasha Laati Hai Uska Ek Chillu Bhi Haraam Hai.

Is Hadees Ka Matlab Yah Hai Ke Har Nasha Wali Chiz Haraam Hai Yani Agar Koi Nasha Aawaz Chiz Ziyadah Pine Se Nasha Laae To Uska Kam Pina Bhi Haraam Hai Isi Mani Ke Ek Dusri Rivayat Parhne Se Baat Mazeed Waazeh Ho Jaae Gi Jabir Bin Abdullah RA Kehte Hai Ke Rasoolﷺ Ne Farmaya:

ما اسكر كثيره فقليله حرام.

Tarjumah:- Jis Chiz Ki Ziyadah Miqdaar Nasha Aawar Ho Uski Thodi Miqdaar Bhi Haraam Hai.(Abu Dawood Sharif:3681)

NOTE:- Pehli Hadees Me Mazkoor Farq/فرق Se Muraad Paimana Hai Jo(16)Ratal Ke Barabar Hota Hai Aur Farq Me Raa Ko Sukoon Dene Se 120 Ratal Hota Hai.

SAWAAL NO 213:- Kiya Shia Ko Zaqaat De Sakte Hai?

JAWAAB:- Zaqaat Sirf Musalmano Ka Haq Hai Is Liye Shia Ko Zaqaat Nahi De Sakte Hai.

SAWAAL NO 214:- Imaam Taraweeh Parha Raha Ho Kiya Der Se Aane Wala Shakhas Us Imaam Ke Piche Isha Ki Namaaz Ki Niyyat Se Namaaz Parh Sakta Hai Aur Jab Imaam Salaam Phaire To Yah Shakhas Apni Namaaz Mukammal Kar Le?

JAWAAB:- Haa Jab Koi Taakhir Se Aae Us Haal Me Ke Imaam Taraweeh Ki Namaaz Padha Raha Hai To Woh Imaam Ke Sath Isha Ki Namaaz Ki Niyyat Se Shaamil Ho Jaae Ga Aur Jab Imaam Salaam Phair De To Baqiya Rakat Puri Kar Le.

SAWAAL NO 215:- Aftaar Ke Waqt Rozahdaar Ki Dua Qabool Hoti Hai Jis Ne Rozah Nahi Rakha Agar Woh Aftaar Ke Waqt Dua Mange To Kiya Uski Dua Bhi Qabool Hoti Hai?

JAWAAB:- Is Silsile Me Jo Ahaadees Waarid Hai Unme Gaur Karne Se Jawaab Waazeh Ho Jata Hai Abu Umamah RA Se Rivayat Hai Ke NabiﷺFarmate Hai:

ﷲ عدن ل ک رطف .ءاقت ع(رواه أحمد وقال یذاب نسح حیحص)

Tarjumah:- Allaah Tala Har Iftaar Ke Waqt (Rozah Daar Ko Jahnnam Se) Aazaadi Deta Hai.

Tirmizi Aur Ibne Majah Ki Ek Rivayat Jise Allama Albani RH Se Hasan Qaraar Diya Hai Usme Mazkoor Hai Ke Har Raat Allaah Apne Bando Ko Jahnnam Se Aazaadi Deta Hai.

Rivayat Is Tarah Hai:

ان ﷲ عند كل فطر فاءقت ع كلذو ي ف كل ةلي ل.(صحيح ن ابماجه:1340)

Tarjumah:- Allaah Har Iftaar Ke Waqt (Rozedaaro Ko Jahnnam Se) Aazaadi Deta Hai Yah Aazaadi Har Raat Milti Hai.

In Ahaadees Me Jis Baat Ki Fazilat Hai Woh Yah Hai Ke Iftaar Ke Waqt Yani Jab Rozahdaar Iftaar Kare Is Waqt Allaah Ne Apne Rozedaar Bando Ko Jahnnam Se Aazaad Karta Hai Yani Yah Fazilat Rozadaar Se Mutalliq Hai.

SAWAAL NO 216:- Islaam Me Akele Safar Karne Ki Ijaazat Kaha Tak Hai?Me Bairun E Mulk Apne Shohar Ke Sath Rehti Hu Aur Mere MAA Baap Pakistan Me Hai Agar Me Pakistan Aana Chahu To Kiya Shohar Ke Bagair Aa Sakti Hu Agar Shohar Mujhe Waha Airport Par Chhod Kar Yaha Se Pakistan Mera Koi Mehram Lene Aa Jaae To Kiya Yah Sahih Hoga?

JAWAAB:- Islaam Me Aurat Ko Akele Yani Bagair Mehram Ke Safar Karne Ki Ijazat Nahi Hai Kuy Ke RasoolﷺKa Farmaan Hai:

لا تسافر المرأة الا مع ذي محرم.

Tarjumah:- Koi Aurat Bagair Mehram Ke Safar Na Kare.(Sahih Bukhari:1862)

Yah Farmaan Har Safar Ko Shamil Hai Chahe Train,Airoplane Ka Safar Ho Ya Sawaar Paidal Jaha Tak Shaikh Ibne Jabarain Ka Fatawah Hai Ke Uzar Ki Tahat Aurat Bagair Mehram Ke Jahaz Se Safar Kar Sakti Hai Woh Is Tarah Ke Koi Mehram Ek Airport Par Sawaar Kar De Aur Dusre Airport Par Dusra Mehram Riceve Kar Le Yah Fatwah Mahal E Nazar Aur Sunnat Ke Khilaaf Hai Jahaaz Me Bhi Masaail Paida Hote Hai Kabhi Kabhi Jahaz Ko Dusri Jagah Lending Karna Padhta Hai Us Surat Me Aurat Ke Liye Kis Qadar Pareshani Aur Gair Sharai Bato Ka Samna Ho Sakta Hai Aurat Ke Liye Safar Me Mehram Ki Qaid Bahut Sari Hikmato Ko Liye Hue Hai.

SAWAAL NO 217:- Ghar Me Kaam Karne Wale Mulazimo Ko Zakaat Di Ja Sakti Hai?

JAWAAB:- Mulaazim Ko Uske Kaam Ke Badle Salary Deni Hogi Aur Woh Zakaat Ka Mustahiq Hai To Alag Se Zakaat Bhi De Sakte Hai Magar Salary Ki Jagah Zakaat Nahi De Sakte Hai.

SAWAAL NO 218:- Kiya Kisi Chiz Ko Chakhne Se Rozah Toot Jata Hai Jaise Handiya Me Salt Wagairah Chakhna?

JAWAAB:- Chakhne Ka Matlab Hai Ke Zaikadaar Chiz Zabaan Par Rakh Kar Chakh Kar Phaink Dena Is Kaam Ki Rozah Ki Haalat Me Ijaazat Hai Agar Uski Zaroorat Parhe Bila Zaroorat Us Se Bachna Hai.

SAWAAL NO 219:- Kiya Sajdah Ke Alawah Ruku Me Bhi Dua Kar Sakte Hai?

JAWAAB:- Ruku Me Dua Nahi Karni Hai Sirf Tasbihaat Parhni Hai.

SAWAAL NO 220:- Kiya Kharidari Karte Waqt Dukaandaar Se Chiz Ki Qeemat Kam Karne Ka Keh Sakte Hai?

JAWAAB:- Bilkul Keh Sakte Hai Isme Koi Harj Ki Baat Nahi Hai.

SAWAAL NO 221:- Haj Par Jane Ki Niyyat Se Bank Me Paise Jama Kar Rahe Hai Aur Har Saal Us Par Zakaat Bhi Dete Rahe Hai Is Saal Woh Paise Haj Par Jane Ke Liye Istimaal Kar Liye Jaae Ge Kiya Un Paiso Ki Ab Is Ramazan Me Zakaat De?

JAWAAB:- Agar Haj Par Jate Waqt Paiso Par Saal Guzar Gaya Hai To Zakaat Deni Hogi Warna Zakaat Nahi Hai.

SAWAAL NO 222:- Daal Ki Kai Aqsaam Ko Mix Kar Ke Dhaai Kg Ka Ek Pack Bana Kar Aur Chana Ki Aqsaam Ko Mix Kar Ke Fitrana Diya Ja Sakta Hai?

JAWAAB:- Nahi,Fitrana Me Ek Shakhas Ki Taraf Se Ek Jins Se Anaaj Dena Hai.

SAWAAL NO 223:- Masjid Me Daakhil Hone Ke Baad Fir Bhi Kisi Kaam Se Baahir Nikal Gae To Wapas Aa Kar Fir Tahiyatul Masjid Ada Karne Honge?

JAWAAB:- Masjid Me Daakhil Ho Kar Khade Khade Hi Waapis Ho Gae Tahiyatul Masjid Nahi Parhni Hai Yah Namaaz Hi Us Ke Qaaim Maqaam Ho Gai.

SAWAAL NO 225:- Thakaan Ki Wajah Se Shohar Ke Bulawe Par Uski Khawaahish Puri Na Kare To Kiya Aurat Gunehgaar Hogi?

JAWAAB:- Miya Biwi Ki Zindagi Ulfat Aur Muhabbat Aur Khuloos Aur Wafa Par Qaaim Hai Jaha Ek Dusre Ki Riayat Taawun Aur Samjhne Ki Zaroorat Hai Allaah Ne Mardo Ko Bhalaai Ke Sath Rehne Ka Hukam Diya Hai Farmaan E Baari Hai:

(19:الـ نـساء).بـ الـمعروف وعا شروهن

Tarjumah:- Aur Un Ke Sath Achche Tariqah Se Bodobaash Rakho.

Aurto Ko Apne Shohar Ki Ita'at Ka Hukam Diya Hai Is Hukam Ki Nafarmaani Gunaah Ke Sath Baais E Muakhizah Bhi Hai.

Allaah Ka Farmaan Hai:

﴿۳۴﴾ ۚ سَبِيۡلًا عَلَيۡہِنَّ تَبۡغُوۡا فَلَا اَطَعۡنَكُمۡ فَاِنۡ ۚ اضۡرِبُوۡہُنَّ وَ الۡمَضَاجِعِ فِی اہۡجُرُوۡہُنَّ وَ فَعِظُوۡہُنَّ نُشُوۡزَہُنَّ تَخَافُوۡنَ الّٰتِیۡ وَ

Aur Jin Aurton Se Tumhe Sarkashi Ka Andesha Ho To (Pehle)Unhe Samjhao, Aur(Agar Is Se Kaam Na Chale To) Unhe Khawab Gaahon Mein Tanha Chorr Do ,(Aur Is Se Bhi Islaah Na Ho To) Unhen Maar Sakte Ho. Phir Agar Woh Tumhari Baat Maan Le To Un Ke Khilaf Kaarawai Ka Koi Raasta Talash Naa Karo.(Surah Nis'a 34)

Nushooz Me Yah Bhi Daakhil Hai Ke Shohar Jima Ke Liye Bulaae Aur Biwi Bagair Uzar Ke Inkaar Kar De Shohar Kisi Kaam Ke Liye Bulaae Ya Jima Ke Liye Bulaae Aurat Foran Sara Kaam Chhod Kar Hukam Ki Tameel Ke Liye Dodh Parhe NabiﷺKa Farmaan Hai:

(1160 :الـ ترمذي).الـ نـشور عـلـى كـانـت وان لـ حاجـ تـه زوجـ تـه دعـا الـ رجل إذا

Tarjumah:- Jab Khawind Apni Biwi Ko Apni Hajat Puri Karne Ke Liye Bulaae To Use Aana Chaahiye Agarcha Woh Tannur Par Hi Kuy Na Ho.

NabiﷺKa Farmaan Hai:

حـ تـى الـملائـ كة لـ عـ نـ تها عـ لـ يها غـ ضـ بان فـ بات فـ ابـ ت فـ راشـ ه الـ ى امراتـ ه الـ رجل دعا إذا
(3237:الـ بخاري).حـتـ صبـ

Tarjumah:- Jab Koi Shakhas Apni Biwi Ki Apne Bistar Par Bulaae Aur Biwi Aane Se Inkaar Kar De Aur Khawind Us Par Naaragzi Ki Haalat Me Hi Raat Basar Kar De To Us Aurat Par Subah Hone Tak Farishte Lanat Karte Rehte Hai.

Un Ahaadees Se Maloom Hua Ke Raat Me Jaise Hi Shohar Bistar Par Bulaae Ya Jima Ki Khawaahish Zaahir Kare Biwi Apne Shohar Ki Ita'at Kare Aur Farmabardari Me Aana Kaani Se Parhez Kare Thaka Hua Hona Jima Me Rukawat Nahi Hai Mumkin Hai Shohar Biwi Se Ziyadah Thaka Hua Ho Aur Woh Apni Thakaan Door Karne Ke Liye Biwi Se Qurbat Chahta Ho Ayse Me Aurat Apne Aap Ko Shohar Ke Hawale Kar De Haa Koi

Bimari Ho, Koi Sharai Rukawat(Haiz Aur Nifaas)Ho Ya Koi Dusra Uzar Ho To Jima Se Inkaar Karne Par Aurat Ke Liye Koi Gunaah Nahi.

Aurat Ko Ek Baat Ka Khayaal Karna Chaahiye Ke Mubashirat Ke Mamle Me Mardo Me Sabar Ki Kami Hai Lihaza Jab Bhi Aap Ke Shohar Me Is Baat Ki Khawaahish Paida Ho Aap Razamandi Ka Izhaar Kare Albatta Shohar Kasrat E Jima Par Majboor Kare,Gair Fitri Tariqe Se Uske Paas Aae, Ya Ayse Waqt Me Jima Ma Iradah Kare Jab Ibaadat Se Gaflat Ka Imkaan Ho To Fir Use Inkaar Karne Ka Haq Hai.

SAWAAL NO 226:- Shohar Biwi Ke Liye Kis Miqdaar Me Kharch Karna Zaroori Hai Kiya Apni Haisiyat Ke Mutabiq Ya Sirf Uski Zaroorat Puri Karna Kaafi Hai?

JAWAAB:- Islaam Ne Shohar Ke Zimma Biwi Aur Baal Bachcho Ko Kharch(Roti,Kapda,Makaan Aur Mualija Wagairah) Waajib Kiya Hai Magar Is Ki Miqdaar Mutayyan Nahi Ki Hai Taaham Quraan Aur Hadees Ke Nusoos Se Yah Baat Maloom Hoti Hai Ke Mard Par Aurat Ki Zarooriyat Ki Baqadar Akhraajat Waajib Hai Jaisa Ke Aaisha RA Se Rivayat Hai Ke Hind Bint Utbah RA Ne Arz Ki Allaah Ke Rasool ﷺ!

ان ا ابـ يان فـ سـ رجل يع شجـ يس ولـ يـنى عطـ يـ ما يـنى فـ كـ يـ ولدي الا ما اخذت منه وهو لا يعلم
قال فـ خذي ما يك فـ كـ يـ وولدك بالمعروف.(صحيح البخاري:5364)

Tarjumah:- Bilashubah Abu Sufiyaan Bakheel Aadmi Hai Aur Mujhe Itna Maal Nahi Dete Jo Mujhe Aur Meri Aulaad Ko Kaafi Ho Illa Yah Ke Me Kuch Maal La Ilmi Me Le Lu Aapﷺ Ne Farmaya:Dastoor Ke Mutabiq Itna Maal Le Sakti Ho Jo Tumhe Aur Tumhari Aulaad Ko Kaafi Ho.

Is Hadees Se Yah Maloom Hua Ke Aurat Ki Zarooriyat Puri Karna Shohar Ki Zimma Daari Hai Agar Shohar Is Zimma Daari Ki Adaegi Me Kotaahi Kare To Biwi Bagair Bataae Shohar Ke Maal Me Baqadre Zaroorat Le Sakti Hai.

Mard Ke Liye Nafqa Me Kanjoosi Karna Ya Rok Rakhna Jaiz Nahi Hai:

Rasoolﷺ Ka Farmaan Hai:

كفى بالمرء اثما ان يحبس عمن يملك قوته.(صحيح مسلم:996)

Tarjumah:- Insaan Ke Liye Itna Gunaah Hi Kaafi Hai Ke Woh Jin (Ahlo Ayaal)Ki Khuraak Ka Maalik Hai Unhe Na De.

Mard Ki Haisiyat Ziyadah Hai Magar Aurat Ki Zarooriyat E Zindagi Puri Kar Deta Hai To Woh Gunehgaar Nahi Hai Aur Israaf Se Bachte Hue Apni Haisiyat Ke Mutabiq Kharch Karta Hai To Usme Bhi Koi Mumaniat Nahi Hai Bashart Yah Ke Maal Aur Deegar Ahle Huqooq Ki Bhi Haq Talfi Na Kar Raha Ho.

SAWAAL NO 227:- Ice Se Taymmum Karna Kifaayat Kar Jaae Ga?

JAWAAB:- Ice Ka Pani Paak Hai Aur Paak Karne Wala Bhi Hai Bukhari Aur Muslim Me Dua Hai Me Ay Allaah Mere Dil Ko OLE Aur Baraf/Ice Ke Pani Se Dho De.

(6377:ال بخاري صحيح).وال برد ال ثلج ب ماء ق ل بي اغسل ال لهم

Tarjumah:- Ay Allaah Mere Dil Ko Baraf Aur OLE Ke Pani Se Dho De.

(476 :مسلم صحيح).ال بارد وال ماء وال برد ب ال ثلج طهرني ال لهم

Tarjumah:- Ay Allaah Mujhe Baraf OLE Aur Thade Pani Se Paak Kar De.

Is Se Pata Chalta Hai Ke Baraf Ke Behte Pani Se Wazu Aur Gusal Kar Sakte Hai Lekin Jami Hui Baraf Se Taymmum Karne Ke Mutalliq Jawaaz Aur Adam E Jawaaz Me Ikhtilaaf Hai. Allaah Ka Farmaan Hai:

(43:ال نساء).ط يبا صعيدا ف تيمموا ماء تجدوا ف لم

Tarjumah:- Agar Tumhe Paani Na Mile To Paak Mitti De Taymmum Karo.

Is Aayat Me Allaah Ne Paak Mitti Ka Hukam Diya Hai Aur Yah Mitti Zameen Ka Hissa Hai Is Wajah Se Mitti Ya Uski Dusri Ajnaas Ret,Gubaar, Kankari,Paththar Mitti Ki Thekri,Kachchi Int,Mitti Ki Diwaar,Mitti Ka Placter Wagairah Se Taymmum Kar Sakte Hai Magar Jo Mitti Ki Jins Nahi Hai Us Se Taymmum Nahi Kar Sakte Hai Aur Baraf Mitti Mi Jins Se Nahi Hai Lihaza Us Se Taymmum Kifaayat Nahi Kare Ga.

Fathul Bari Me Ibne Umar RA Ka Qaul Hai:

.به ي تيمم لا ال ثلج أن

Ke Baraf Se Taymmum Nahi Hoga Magar Ibne Rajab Ne Uski Sanad Me Zoauf Ki Taraf Isharah Kiya Hai.(Fathul Bari Li Ibne Rajab:2/233)

SAWAAL NO 228:- Aaj Kal Aurto Ka Stage Program Video Ki Shakal Me Aata Hai Yah Kaam Sharan Kaha Tak Sahih Hai?

JAWAAB:- Aurat Ki Aawaaz Ka Pardah Nahi Hai Is Wajah Se Jis Tarah Aurat Zaroorat Ke Tahat Mardo Se Baat Kar Sakti Hai Usi Tarah Dawati Maqsad Se Uski Aawaaz Ko Record Bhi Kiya Ja Sakta Hai Bashart Yah Ke Uski Aawaaz Me Lachak, Narmi, Tasannu, Khushulhaani Na Ho Jis Se Fitnah Ka Andesha Hai. Allaah Ka Farmaan Hai:

يٰنِسَآءَ النَّبِيِّ لَسْتُنَّ كَاَحَدٍ مِّنَ النِّسَآءِ اِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِىْ فِىْ قَلْبِهٖ مَرَضٌ وَّ قُلْنَ قَوْلًا مَّعْرُوْفًا ﴿٣٢﴾

Tarjumah:- Ay Nabi Ki Biwiyo ! Agar Tum Taqwa Ikhtiyar Karo To Tum Aam Aurton Ki Tarah Nahi Ho. Lihaza Tum Nazakat Ke Sath Baat Mat Kiya Karo , Kabhi Koi Aisa Shakhas Beja Lalach Karne Lage Jis Ke Dil Me Rog Hota Hai Aur Baat Woh Kaho Jo Bhalai Wali Ho.(Surah Ahzaab:32)

Aawaaz Ke Sath Dawati Videos Banane Me Bhi Harj Nahi Hai Magar Yaha Bhi Fitnah Ke Kamo Se Bachna Hoga. Stage Progrmme Me Fitnah Samani Hai Yaha Aurat Ka Mukammal Badan(Che Jaae Hijaab Me Ho) Naqal Aur Harkat Ke Sath Nazar Aata Hai Stage Ki Deegar Khawateen Yaha Tak Ke Progrmme Me Maujood Tamam Khawateen Ko Camere Me Dikhaya Jata Hai Zaahir Si Baat Hai Ke Video Banne Par Ajnabi Mard Bhi Yah Progrmme Dekhenge Is Liye Aurato Ki Stage Progrmme Ki Sirf Aawaaz Record Ki Jaae To Fitne Se Hifaazat Hogi.

SAWAAL NO 229:- Shohar Ke Maal Se Kharcha Karne Ya Sadqah Karne Ki Kiya Nauiyat Hogi?

JAWAAB:- Aurat Shohar Ke Maal Se Uski Ijazat Ke Bagair Apne Aur Apni Bachcho Ki Zarooriyat Ki Takmeel Ke Liye Baqdre Zaroorat Le Sakti Hai Aur Isi Tarah Sadqah Bhi Kar Sakti Hai Agar Shohar Ne Uaki Ijaazat De Rakhi Ho

Ijaazat 2 Tarah Ki Ho Sakti Hai Ek Ijaazat Sarahat Ke Sath Ke Tumhe Mere Maal Se Sadqah Karne Ki Ijaazat Hai Aur Ek Ijaazat Urfan Razamandi Wali Ho Yani Sadqah Karne Par Shohar Ko Koi Atiraaz Na Ho.

Agar Shohar Ne Apni Ijaazat Ke Bagair Kuch Bhi Sadqah Karne Ki Ijaazat Na Di Ho To Zaroorat Ke Alawah Shohar Se Maal Lena Jaiz Nahi Hoga Chahe Sadqah Ki Niyyat Se

Ho Ya Logo(Walaidain Wagairah) Ki Madad Karne Ki Niyyat Se Ho Nabiﷺ Ka Farmaan Hai:

ذاك ؟قال الطعام ولا الله رسول يا :فقيل زوجها باذن الا بيتها من شيئا المرأة تنفق ولا
(3565:داؤد ابی صحيح)اموالنا افضل

Tarjumah:- Aur Koi Aurat Apne Ghar Me Se Apne Shohar Ki Ijazat Ke Bagair Koi Chiz Kharch Na Kare Kaha Gaya Ay Allaah Ke Rasoolﷺ Khana Bhi Nahi Aapﷺ Ne Farmaya: Yah To Hamare Afzal Amwaal Me Se Hota Hai.

Baaz Ahaadees Me Ijaazat Ki Sarahat Nahi Hai Magar Waha Bhi Ijaazat Ki Qaid Mani Jaae Gi Jaise Nabiﷺ Ka Yah Farmaan Hai:

اكتسب بما له ذلك مثل وللخازن مثله وله اجرها لها مفسدة غير زوجها بيت من المرأة اطعمت إذا
.انفقت بما ولها

Tarjumah:- Jab Aurat Apne Shohar Me Ghar Se Khana Khilaae Jabke Woh Ghar Ki Tabaahi Ma Iradah Na Rakhti Ho To Use Ajar Mile Ga Uske Shohar Kk Bhi Utna Hi Ajar Mile Ga Aur Khaazin Ki Bhi Ajar O Sawaab Mile Ga Mard Ki Kamaai Karne Ka Aur Aurat Ko Kharch Karne Ki Wajah Se Ajar Diya Jaae Ga.(Bukhari Sharif:1440)

SAWAAL NO 230:- Shohar Se Puche Bagair Aurat Apne Maal Ko Jaha Chaahe Use Kar Sakti Hai Aur Jise Chaahe De Sakti Hai Yani Apne MAA Baap Bhai Bahan Ko? Aur Shohar Par Bhi Kharch Kar Sakti Hai?

JAWAAB:- Aurat Apne Zaati Maal Me Khud Mukhtaar Hai Jaha Chaahe Bhalaai Ke Sath Kharch Kar Sakti Hai Fuqra Aur Masaakin Ho, MAA Baap Ho Bahan Bhai Ho Koi Aur Rishta Daar Ho Ya Neki Ka Koi Kaam Ho Tamam Jagho Par Bagair Shohar Ki Ijazat Ke Kharch Kar Sakti Hai Nabiﷺ Ke Zamane Me Bhi Sahabiyaat Bagair Puche Sadqah Aur Khairaat Karti Thi Balke Nabiﷺ Khud Hi Aurto Ko Khususi Taur Par Sadqah Ki Targeeb Dete The Abu Saeed Khudri RA Bayan Karte Hai Ke Nabiﷺ EIDUL Azha Aur EIDUL Fitar Ke Liye Eid Gaah Ki Taraf Nikle Aur Aurto Ke Paas Guzre To Farmane Lage.

.النار اهل اكثر رأيتكن فاني تصدقن النساء معشر يا

Tarjumah:- Ay Aurto Ki Jamaat Sadqah Aur Khairaat Kiya Karo Beshak Mujhe Dikhaya Gaya Hai Ke Jahnnam Me Tumhari Aksariyat Hai.

Husne Maashirat Aur Shohar Ko Khush Rakhte Hue Unse Apne Maal Se Kharch Karne Ki Ijaazat Le Leti Hai To Yah Miya Biwi Ke Darmiyan Khushgawaar Zindagi Aur Saazgaar Maahol Ke Liye Behtar Hai Khususan Aaj Ke Purfitan Daur Me. Abu Hurairah RA Se Rivayat Hai Ke:

قيل لرسول الله صلى الله عليه وسلم اي النساء خير؟ قال التي تسره اذا نظر وتطيعه اذا امر ولا تخالفه في نفسها ومالها بما يكره.

Tarjumah:- RasoolﷺSe Pucha Gaya Ke Kon Si Aurat Behtar Hai Aap Ne Farmaya:

Woh Aurat Ke Jab Shohar Use Dekhe To Woh Use Khush Kar De Aur Jab Koi Hukam Se To Woh Uski Ita'at Kare Aur Apne Nafs Aur Maal Me Uski Mukhalifat Na Kare Jise Woh Naoasand Karta Ho.(Sunan E Nasai:3231)

Is Hadees Me Behtareen Aurat Use Kaha Gaya Hai Jo Zaati Maal Ke Tasarruf Me Bhi Shohar Ki Khushi Chaae Go Ke Shohar Se Ijazat Ki Zaroorat Nahi Hai Fir Bhi Mahaz Husne Mashrat Ka Khayaal Karte Hue Ijaazat Behtar Hai Jaisa Ke NabiﷺKa Yah Farmaan Bhi Isi Husne Mashrat Par Ubharta Hai.

لا يجوز لامرأة هبة في مالها إذا ملك زوجها عصمتها.

Tarjumah:- Jab Khawind Biwi Ki Ismat Ka Maalik Ban Jaae To Uske Liye Apne Maal Me Kuch Bhi Jaiz Nahi.(Nasaai Sharif:3765)

Imaam Sandhi Ne Is Hadees Ki Shara Me Likha Hai Ke Yah Hadees Husne Mashrat Aur Shohar Ko Khush Karne Ke Mani Par Mehmool Hai.

Jaha Tak Apne Shohar Par Apna Maal Sarf Karne Ki Baat Hai To Yah Bhi Khair Ka Kaam Hai Aur Shohar Muhtaaj Ho To Usko Zakaat Bhi De Sakti Hai.

SAWAAL NO 231:- Me Apne Bete Ka Naam Faatir Ahmed Rakhna Chahti Hu Kiya Us Naam Ke Rakhne Ki Mumaniat Hai?

JAWAAB:- Quraan Me Faatir Ka Lafz 6 Jagho Par Aaya Hai Aur Tamam Jagho Par

فاطر السماوات والارض.

Ke Alfaaz Ke Sath Waarid Hai Hattaa Ke Sahih Ahaadees Me Bhi Kahi Par Akele Al Faatir Ka Lafz Nahi Aaya Hai Har Jagah Izaafat Ke Sath Hi Aaya Hai 99 Asmaae Husna Se Mutalliq Baaz Hadees Me Alfaatir Ka Lafz Aaya Hai Woh Zaeef Hai.

Jab Faatir Izaafat Ke Sath Aaya Hai To Ham Use Allaah Ki Sifat Kahenge Asmaul Husna Nahi Kahenge Jaise Noor Ka Lafz Quraan Me Kahi Jagah Allaah Ke Liye Aaya Hai Izaafat Ke Sath Aaya Hai Jaise Noorullaah,Nurahu,Noorus Samaawaati Wal Araz Aur Noorummin Rabbihi Wagairah Mustaqil Taur Par Allaah Ke Liye AN- NOOR Ka Lafz Nahi Aaya Hai Is Liye Noor Bhi Allaah Ki Sifat Kahi Jaae Gi Asmaae Husna Me Se Nahi.

Shaikh Ibne Baaz Aur Shaikh Ibne Usaimeen RH Ne Asmaae Husna Ka Zikar Kiya Hai Quraan E Kareem Se 81 Naam Zikar Kiye Hai Unme Faatir Ka Lafz Nahi Hai.

Khulasa Yah Hua Ke Bachche Ka Naam Faatir Ahmad Rakhne Me Harj Nahi Hai Yaad Rahe Abdul Faatir Nahi Kahenge Yah Naam Us Surat Me Sahih Hota Jab Yah Allaah Ke Liye Allaah Ke Liye Asmaae Husna Me Se Hona Saabit Ho Jata.

SAWAAL NO 232:- Ghar Me Namaaz Parhte Waqt Bachcha Bed Par Ro Raha Ho Ya Girne Ka Khatrah Ho Aysi Surat Me Namaaz Torh Deni Chahiye Ya Fir Kiya Karna Chahiye?

JAWAAB:- Agar Aap Namaaz Me Hai Aur Bachcha Ro Raha Hai Ya Bed Se Girne Ka Khatrah Hai To Woh Surto Me Se Jo Munaasib Ho Ikhtiyaar Kar Sakti Hai Ya To Namaaz Torh Kar Bachcha Ko Chhup Karaae Aur Ise Girne Se Bacha Le Ya Fir Bachcha Qareeb Hi Ho To Use God Utha Kar Namaaz Jari Rakhe Yani Apni Namaaz Torhne Ki Zaroorat Nahi Hai Jab Bachcha Qareeb Hi Ho Us Tarah Ek Do Qadam Chalne Aur Harkat Karne Aur Namaaz Ki Jagah Waapas Aa Kar Apni Namaaz Jari Rakhne Me Koi Harj Nahi Hai.

و سلم عليه الله صلى الله رسول علينا خرج جلوس المسجد في نحن بين قال قتادة ابي عن
وهي و سلم عليه الله صلى الله رسول بنت زينب وامها ربيع بن العاص ابي بنت امامه يحمل
يضعها عاتقه على هيو و سلم عليه الله صلى الله رسول فصلى عاتقه على يحملها صبية
.بها ذلك يفعل صلاته قضى حتى قام إذا ويعيدها ركع إذا

Tarjumah:- Abu Qatadah RA Bayan Karte Hai Ke Ek Baar Ham Masjid Me Bethe Hue The Ke Rasoolﷺ Tashrif Laae Aap Umamah Bint Abil Aas Bin Rabeeh Ko Uthae Hue The Aur Uski Walidah Rasoolﷺ Ki Sahabzaadi Saiyyidah Zainab Thi Yah Choti

Bachchi Thi Aur Rasoolﷺ Ne Use Apne Kandhe Par Uthaya Hua Tha Aapﷺ Ne Namaaz Parhaai Aur Yah Aapﷺ Ke Kandhe Par Thi Aapﷺ Jab Ruku Karte To Use Niche Bitha Dete Aur Jab Khade Hote To Use Utha Lete. Aapﷺ Ne (Isi Tarah) Namaaz Mukammal Ki Aur Us Dauraan Use Uthate Aur Bithate Rahe.

Ummul Moamineen Aaisha RA Kehti Hai:

جئت ورسول الله صلى الله عليه وسلم يصلي في البيت والباب عليه مغلب فمشي حتى فتح لي ثم رجع الى مكانه ووصف الباب في القبلة.

Tarjumah:- Me Ghar Aayi Rasoolﷺ Namaaz Parh Rahe The Aur Darwaza Band Tha To Aap Chal Kar Aae Aur Mere Liye Darwaza Khola Fir Apni Jagah Laut Gae Unhone Baayan Kiya Ke Darwaza Qible Ki Taraf Tha.

Bachcha Agar Doori Par Ho Ya Ziyadah Ro Raha Ho Use Chup Karane Aur Behlane Aur Lauri Dene Ki Zaroorat Ho To Namaaz Torh De To Jab Aap Namaaz Torh Degi To Baad Me Az Sare Naw Namaaz Parhni Hogi.

SAWAAL NO 233:- Raat Me Sone Ibaadat Karne Aur Jaagne Ka Kiya Rutin Hona Chaahiye?

JAWAAB:- Raat Ko Allaah Ne Aaraam Karne Ke Liye Aur Din Ko Rozi Haasil Karne Ke Liye Banaya Hai Sahihan Me Hai Nabiﷺ Isha Se Pehle Sone Aur Isha Ke Baad Baat Karne Ko Naoasand Karte The Un Bato Se Pata Chalta Hai Ke Raat Ko Isha Ki Namaaz Ke Foran Baad So Jana Chaahiye Taaki Qayaamul Lail Kar Skae Aur Fajr Ki Namaaz Ke Liye Waqt Par Baidaar Ho Sake Nabiﷺ Ka Farmaan Hai:

احب الصلاة الى الله صلاة داؤد كان ينام نصف الليل ويقوم ثلثة وينام سدسه .

Tarjumah:- Allaah Tala Ke Haa Pasandidah Namaaz Hazrat Dawood Alyhis Salaam Ki Namaaz Hai Woh Aadhi Raat Tak Sote The Aur Fir Ek Tihaai Raat Ki Ibaadat Karte Aur Aakhri Chatta Hissa Fir So Jate The.

Is Amal Me Nafs Par Mashaqqat Hai Magar Yah Sab Behtar Hone Aur Ibaadat Karne Ka Rootin Hai Ke Bandah Aadhi Raat Tak Soe Fir Bedaar Ho Kar Tahjjud Parhe Fir So Jaae Aur Namaaz E Fajr Ke Liye Bedaar Ho Behar Haal ! Sone Ke Liye Waqt Mutaiyyan

Nahi Hai Taaham Na Kam Nind Lena Hai Jis Se Sahat Ko Nuqsaan Laahiq Ho Aur Na Hi Ziyadah Nind Lena Hai Jis Se Waajibaat Me Kotaahi Ho.

SAWAAL NO 234:- Beta Ya Beti Agar Maa Ko Maal Dete Hai Aur Maa Neki Ki Raah Me Kharch Karti Hai To Kiya Dono Ko Ajar Mile Ga?

JAWAAB:- Walaidain Agar Mohtaaj Ho To Aulaad Ko Apne Walaidain Par Kharch Karna Waajib Hai Aur Bagair Mohtaajgi Ke Bhi De Sakte Hai Jab Beta Ya Beti Apne Walidah Ko Maal De Aur Walidah Neki Ke Kaamo Me Sarf Kare Ya Apni Zaroorat Puri Kare Har Dono Surto Me Aulaad Ko Sawaab Mile Ga Ahal O Ayaal Par Kharch Karna Afzal Nafqa Hai Aur Use Sadqah Qaraar Diya Gaya Hai.

.ع يالـه عـلى يـ نـ فـقه ديـ نار الـرجل يـ نـ فـقه ديـ نار افـ ضل

Tarjumah:- Unme Sab Se Ziyadah Ajar O Sawaab Wala Woh Hai Jo Aap Ne Apne Ahal O Ayaal Par Kharch Kiya.(Sahih Muslim #955)

NabiﷺKa Farmaan Hai:

. صدقة لـه فـ هو يـ حـ تـ سـ بها اهله عـلى الـ رجل انـ فق إذا

Tarjumah:- Jab Mard Apne Ahal O Ayaal Par Sawaab Ki Niyyat Se Kharch Karta Hai To Woh Uske Haq Me Sadaqah Ban Jata Hai.(Bukhari Sharif #55)

SAWAAL NO 235:- Nabi Ka Naam Aane Par Darood Parhne Ki Kiya Daleel Hai?

JAWAAB:- NabiﷺKa Farmaan Hai:

.عـلي يـ صـل فـ لم عـنده ذكـرت من الـذي الـ بخـيل

Tarjumah:- Bakheel Woh Jis Me Samne Mera Zikar Kiya Jaae Aur Fir Bhi Woh Mujh Par Darood Na Bheje.(Tirmizi Sharif:3546)

Is Hadees Me Is Baat Ki Daleel Hai Ke Jab NabiﷺKa Naam Aae To Aap Par Darood Parhna Chaahiye Uska Yah Matlab Nahi Hai Ke Bagair Zikar Ke Aap Darood Nahi Parh Sakte Aap Par Darood Parhna To Bade Ajar Ka Kaam Hai Is Liye Ek Musalmaan Se Jis Qadar Ho Sake Aap Par Darood Aur Salaam Parhta Rahe.

SAWAAL NO 236:- Ramazan Me 8 Rakat Se Ziyadah Parhte Hai Kiya Yah Sahaba Ya Unke Baad Walo Se Saabit Hai?

JAWAAB:- Ramazan Ho Ya Gair Ramazan Nabiﷺ Aksar Aur Beshtar 8 Rakat Hi Parha Karte The Aur Sath Hi 3 Rakat Witr Bhi Parhte Jaisa Ke Sahihain Me Maujood Aaisha RA Ke Qaul Se Maloom Hota Hai Taham Koi Kabhi Kabhar Us Se Ziyadah Parhna Chaahe To Parh Sakta Hai Raat Ki Namaaz 2-2 Rakaat Hai Agar Kisi Ko Taqat Ho To Jitna Chaahe 2-2 Kar Ke Parh Sakta Hai Aakhir Me 1 Witr Parh Le Nabiﷺ Ka Farmaan Hai:

صلاة الليل مثنى مثنى فأذا خشى احدكم الصبح صلى ركعة واحدة توتر له ما قد صلى.

Tarjumah:- Raat Ki Namaaz 2-2 Rakat Hai Aur Agar Tum Me Se Kisi Ko Subah Ho Jane Ka Andesha Ho Aur Woh Ek Rakat Parh Le To Yah Uski Parhi Hui Namaaz Ke Liye Witr Ho Jaae Gi.

Hadees E Rasool Aa Jane Ke Baad Kisi Sahabi Ya Tabai Ke Baat Aur Kaam Ki Taraf Iltifaat Ki Zaroorat Nahi Hai.

SAWAAL NO 237:- Isha Se Pehle Chaar Sunnat Ka Sawaab Shabe Qadar Ki Tarah Hai Kiya Yah Sahih Hadees Se Sabit Hai?

JAWAAB:- Isha Se Pehle Nahi Balke Isha Ke Baad 4 Rakaat Parhne Ka Ajar Shabe Qadar Ke Barabar Milne Ka Zikar Hai Magar Yah Kisi Marfu Rivayat Se Saabit Nahi Hota Taaham Is Silsile Me Baaz Aasaar Milte Hai Jo Sanad Sahih Hai Shaikh Albani RH Ne Un Aasaar Ke Mutalliq Kaha Hai Ke Goya Yah Mauqoof Rivaayat Hai Magar Marfu Ke Hukam Me Hai Kuy Ke Yah Baat Ijtihaad Se Nahi Kahi Ja Sakti Hai Jaisa Ke Zaahir Hai.

Mene Sawaal Ka Jawaab Ek Aur Jagah Aasaar Zikar Kar Ke Diya Hai Jo Mere Blog Par Dekh Sakte Hai.

SAWAAL NO 238:- Kiya Baabur Raiyyan Se Daakhil Hone Wale Wahi Log Honge Jinhone Kabhi Rozah Nahi Torha Ham Jaisi Khaatoon Nahi Hongi Jinhe Haiz Aur Nifaas Ki Wajah Se Apna Rozah Torhna Padhta Hai Ya Usi Tarah Fidiyah Dene Wali?

JAWAAB:- Nabiﷺ Ka Farmaan Hai:

أي من الجنة ادخلي لها قيل زوجها واطاعت فرجها وحصنت شهرها وصامت خمسها المرأة صلت إذا
. شئت الجنة ابواب

Tarjumah:- Jab Aurat Apni 5 Waqt Ki Namaaz Parh Le Apne Mahine (Ramazan)Ka Rozah Rakh Le Apni Sharmgaah Ki Hifaazat Kar Le Aur Apne Shohar Ki Itaat Kar Le To Us Se Kaha Jaae Ga Ke Jannat Me Uske Jis Darwaaze Se Daakhil Hona Chaahe Dakhil Ho Ja.(Sahihul Jame:260)

Nabiﷺ Ko Maloom Hai Ke Aurat Ko Haiz Aur Nifaas Aata Hai Jis Ki Wajah Se Unke Roze Qaza Ho Jaate Hai Fir Bhi Aapﷺ Ne Unhe Jannat Ki Basharat Di Hai Aur Yaha Tak Farma Diya Ke Jannat Ke Jis Darwaze Me Se Jana Chaahe Dakahil Ho Jaae Chaahe Woh Baabur Raiyyan Hi Kuy Na Ho Khaas Baat Yah Hai Ke Aurat Ne Farz Rozah Uzar Ke Sabab Chhori Ho Aur Chhore Hue Rozo Ki Waqt Par Qaza Kar Li Ho Jis Ne Qaza Ki Istitat Na Rakhne Ki Wajah Se Fidiyah De Diya Usne Bhi Rozah Ka Haq Ada Kar Diya.

SAWAAL NO 239:- Ummuhaatul Moamineen Ne Rasoolﷺ Se Thoda Kharcha Badhane Ki Maang Ki To Aayat Naazil Ho Gai Uski Wazaahat Farmaae?

JAWAAB:- Jab Musalmano Me Futuhaat Ki Wajah Se Maaldaari Aai To Ummuhaatul Moamneen Ne Ansaar Aur Muhajereen Ki Aurto Ko Dekh Kar Rasoolullahﷺ Se Nafqa Ki Shikaayat Ki Aur Us Me Izafa Ka Mutalba Kiya To Allaah Ne Surah Ahzaab Ki Yah Aayat Naazil Farmaai:

يَآيُّهَا النَّبِیُّ قُلْ لِّاَزْوَاجِكَ اِنْ كُنْتُنَّ تُرِدْنَ الْحَيٰوةَ الدُّنْيَا وَ زِيْنَتَهَا فَتَعَالَيْنَ اُمَتِّعْكُنَّ وَ اُسَرِّحْكُنَّ سَرَاحًا جَمِيْلًا ﴿۲۸﴾ وَ
اِنْ كُنْتُنَّ تُرِدْنَ اللّٰهَ وَ رَسُوْلَهٗ وَ الدَّارَ الْاٰخِرَةَ فَاِنَّ اللّٰهَ اَعَدَّ لِلْمُحْسِنٰتِ مِنْكُنَّ اَجْرًا عَظِيْمًا ﴿۲۹﴾

Ay Nabi ! Apni Biwiyon Se Kaho Ke: Agar Tum Dunyawi Zindagi Aur Us Ki Zeenat Chahti Ho To Aao , Me Tumhe Kuch Tohfay De Kar Khoobsurti Ke Sath Rukhsat Kar Du. Aur Agar Tum Allaah aAur Us Ke Rasool Aur Aalam-E-Aakhirat Ki Talabgaar Ho , To Yaqeen Jano Allaah Ne Tum Me Se Nek Khawateen Ke Liye Shandaar Inaam Tayyar Kar Rakha Hai.

Mazkoorah Aayat Ki Shaane Nuzool Se Mutalliq Sahihain Ke Alawah Nasaai,Tirmizi, Ibne Majah,Aur Musnad E Ahmad Wagairah Me Hadees Mazkoor Hai Jis Ka Khulasa Yah Hai Ke Jab Azwaaj E Mutahhiraat Ki Janib Se Nafqa Ki Shikaayat Aai To Aap Ko

Behad Sadmah Hua Hatta Ke Aap Ne Biwiyo Se Alahidgi Ikhtiyaar Kar Li Ek Month Baad Yah Aayat Naazil Hui Aap Ne Biwiyo Par Paish Kiya Aur Unhe Apne Sath Ya Alahida Ho Jane Ka Ikhtiyaar Diya To Tamaam Biwiyo Ne Aap Ko Hi Ikhtiyaar Kiya.

SAWAAL NO 240:- Log Kehte Hai Ke Aurte Naaqisul Aqal Hoti Hai Unki Wajah Se Hi Gharo Me Bigaad Paida Hota Hai Kiya Aysi Baat Hadees Me Aai Hai?

JAWAAB:- Sahih Muslim Me Hai Ke Aurto Ke Deen Aur Aqal Me Nuqas Hota Hai Yah Baat Alal Itlaaq Nahi Hai Balke Deen Me Nuqas/Kami Se Muraad Haiz Aur Nifaas Ki Haalat Me Namaz Aur Rozah Ada Karna Hai Aur Aqal Me Nuqas Se Muraad Maali Gawahi Me (Tamam Qisam Ki Gawaahi Me Nahi) Mardo Ke Muqable Me Aadhi Gawaahi Hai Aqal Ke Atibaar Se Aurat Mardo Se Kam Nahi Hai Isi Mazkoorah Hadees Me Rasoolullaahﷺ Ne Ek Aurat Ko Imratul Juzlah Se Tabeer Kiya Hai Jis Ke Mani Ziyadah Aqal Wali Aurat Hai Jo Rasoolﷺ Se Puchti Hai Ke Hamari Aqal Aur Deen Me Kiya Kami Hai?Agar Aurat Aqal Me Aalal Itlaaq Mardo Se Kam Hoti To Aap Use Aqalmand Aurat Na Kehte. Aaisha RA Bahut Tez Zaheen Aur Fateen Aur Badi Ilm Wali Thi Kibaar E Sahaba Aapﷺ Se Ilmi Istifadah Karte The (2210) Ahaadees Bayan Karne Wali Zawja E Rasoolﷺ Ki Kisi Rivayat Par Ungli Nahi Uthaai Ja Sakti Hai Ke Use Bayan Karne Wali Aurat Hai Aur Aurat Ki Aqal Me Kami Hai Aap Ki Bahan Ke Bete Urwah Jinhe Na Sirf Aap Ki Musahibat Naseeb Hui Balke Unke Ilm Se Bahut Faidah Bhi Uthaae Woh Kehte Hai:

ما رايت احدا اعلم فقه ولا ب ولا طب ولا شعر من عائشة رضي الله عنها.

Tarjumah:- Yani Mene Aaisha RA Se Ziyadha Fiqah,Tibb Aur Sher Ka Ziyadah Jankaar Na Dekha.

Tabqaat Ibne Saad Me Hai:

كانت عائشة رضي الله عنها اعلم الناس يسالها الاكابر من اصحاب رسول الله صلى الله عليه وسلم.

Tarjumah:- Aaisha RA Logo Me Sab Se Ziyadah Jankaar Thi Aap Se Nabiﷺ Ke Bade Bade Sahaba Masaail Rivayat Karte The.

Aap Ki Ilmi Aur Fiqhi Basirat Ke Bare Me To Bahut Kuch Bayan Kiya Jata Hai Aur Un Logo Ki Tardeed Ke Liye Aap Ki Misaal Hi Kaafi Hai Jo Aurto Ko Har Atibaar Se Be

Aqal Kehte Hai Is Liye Kisi Ko Yah Zaib Nahi Deta Ke Aurto Ko Be Aqal Ka Ta'na De Gharo Me Hone Wale Jhagdo Ke Mukhtalif Asbaab Ho Sakte Hai Hame Un Ko Janne Aur Door Karne Ki Zaroorat Hai Aur Hakmiyat Mardo Ka Haq Hai Is Haq Ki Adaaegi Sahih Dhank Se Karni Hai Ziyadah Tar Jhagde Hakmiyat Me Be Tavjjohgi Haq Talfi Aur Mushtarka Khandani Nizaam Ki Wajah Se Hote Hai.

SAWAAL NO 241:- Ek Aurat Silaai Se Kuch Paise Jama Ki Hai Aur Apne Bhatije Ke Sath Umrah Karna Chahti Hai Magar Abhi Bhi Kuch Raqam Ki Zaroorat Hai Ayse Me Kiya Zaqaat Ki Raqam Se Unki Madad Ki Ja Sakti Hai?

JAWAAB:- Baaz Ahle Ilm Jin Me Shaikhul Islaam Ibne Taiymiya RH Bhi Hai Kehte Hai Ke Fariza E Haj Ki Adaaegi Ke Liye Fuqra Aur Masaakin Ki Zakaat Ki Raqam Se Imdaad Ki Ja Sakti Hai Is Liye Koi Saahab E Khair Haj Ke Silsile Me Us Aurat Ki Imdaad Karna Chaahe To Kar Sakte Hai.

SAWAAL NO 242:- Mujhe Bimaari Ke Liye Duaae Bataae Taake Unko Parhti Rahu Aur Dil Ko Sukoon Mile Aur Bimari Me Ifaaqa Naseeb Ho?

JAWAAB:- Umooman Aurat Bimari Gharelu Masaail Nokri Aur Aulaad Ke Waste Mujh Se Makhsoos Qisam Ka Wazeefa Puchti Rehti Hai Aur Ayse Mawaaqe Par Awaam Me Mukhtalif Qisam Ke Khayaalaat Aur Aamaal Ka Mushahida Kiya Hai Us Wajah Se Apni Behno Ki Chand Baato Ki Nasihat Karna Chahta Hu.

(1) Baat Yah Hai Ke Pareshaani Allaah Ki Jaanib Se Hai Ham Us Baat Ka Aqeedah Rakhe Aur Dil Se Yah Khayaal Nikaal De Ke Kisi Dusre Ki Wajah Se Pareshani Aai Hai Ya Hamare Upar Ya Ghar Par Koi Saya Rehta Hai.

(2) Baat Yah Hai Ke Jab Hamare Upar Pareshani Aae To Apne Aamaal Ka Muhasba Karna Chaahiye Kuy Ke Basa Awqaat Aamaal Ki Kharaabi Ki Wajah Se Pareshani Aati Hai Aur Aamaal E Saleha Aur Taubah Ke Sath Allaah Ki Taraf Ruju Karna Chaahiye.

(3) Baat Yah Ke Islaam Ne Har Bimari Aur Pareshani Ka Ilaaj Batlaya Hai Jab Kisi Ko Bimari Laahiq Ho To Usko Doctor Ko Dikhaae Aur Achche Se Ilaaj Karaae Bimari Ko La Ilaaj Chhod Kar Sirf Allaah Par Bharosa Karna Galat Hai Allaah Ne Hi Hame Ilaaj Karane Ko Kaha Hai.

(4) Baat Yah Hai Ke Nabiﷺ Ne Jo Masnoon Dua E Sikhaai Hai Unka Bhi Wird Kare Maslan Subah Sham,Namaaz Aur Sone Jaagne Ki Duaae Wagairah. Un Azkaar Ki Barkat Se Maujoodah Pareshani Me Raahat Mile Gi Aur Bahut Sari Anhoni Aafat Se Hifaazat Hogi.

(5) Baat Yah Hai Ke Hame Rasoolﷺ Ne Har Bimari Ki Makhsoos Dua Nahi Bataai Chand Bimariyo Ki Dua Bataai Hai Aap Ko Aap Ke Pareshani Ki Mutabiq Masnoon Dua Mil Jaae To Bagair Adad Aur Waqt Khaas Kiye Dua Parhte Rahe Aur Us Pareshani Ki Masnoon Dua Na Mile To Aam Pareshani Se Mutalliq Waarid Tamaam Duaae Parh Sakte Hai Yaad Rahe Mangharat Wazeefe Aur Zaeef Duao Se Parhez Kare.

Aakhri Sab Se Aham Nasihat Yah Hai Ke Samaaj Me Bahut Se Log Paisa Kamane Ke Liye Amaliyaat Karte Hai Unke Paas Na Jaae Woh Aap Me Dar Paidah Kar Ke Aap Se Maal Kamaaenge.

SAWAAL NO 243:- Kiya Musalmaan Aurat Shia Ke Bachcho Ko Quraan Parha Sakti Hai?

JAWAAB:- Shia Bachche Ko Quraan Ki Taleem Dene Me Koi Harj Nahi Hai Balke Yah To Ek Achcha Mauqa Hoga Ke Use Quraan Ki Taleemaat Aur Deen E Haq Se Bhi Mutarif Karaya Jaae Uske Ghar Se Bhi Achche Raabte Rakhe Jaae Aur Bachcha Ke Sath Uske Ghar Walo Ko Bhi Sahih Musalmaan Hone Ki Koshish Ki Jaae.

SAWAAL NO 244:- Kiya Aurat Ke Liye Ghar Me Aur Baitulkhala/Toilet Me Daakhil Hote Waqt Sar Ke Balo Ko Chhupana Waajib Hai?

JAWAAB:- Shariat Me Aysi Baat Mazkoor Nahi Hai Ke Aurat Ghar Me Daakhil Ho Ya Baitulkhala/Toilet Jaae To Sar Par Dupatta Rakh Le Jaha Koi Ajnabi Mard Nahi Ho Waha Aurat Apna Sar Khol Sakti Hai.

SAWAAL NO 245:- Kiya Aysi Jagah Jaha Ek Aurat Maujood Na Ho Aur Us Jagah Aurat Ka Zikar Ho To Us Se Bhi Nazar Lag Sakti Hai?

JAWAAB:- Nazar Kehte Hai Kisi Chiz Ko Aankh Se Dekhne Ko,Jab Koi Chiz Samne Nahi Hogi To Us Par Nazar Nahi Parhe Gi Aur Jis Par Nazar Na Parhe Use Nazar Nahi Lag Sakti.

SAWAAL NO 246:- Ek Aurat Ka Intiqaal Hua Hai Usne Bahut Sara Jahaz Ka Samaan Aur Zaati Milkiyat Chhori Hai Yah Chize Aur Istimaal Ki Chize Kiya Karni Hai?

JAWAAB:- Aurat Ki Wafaat Ke Baad Uska Chhoda Hua Tarkah Uske Wareseen Yani Shohar Aulaad Aur Uske Maa Baap Me Taqseem Hoga Aur Jo Istimaal Ki Chize Hai Maslan Kapde Wagairah To Unhe Aapas Me Jis Tarah Taqseem Karna Chhaahe Kar Le Aur Dusro Ko Gift Karna Chhaahe To Yah Bhi Kar Sakte Hai Maiyyat Ke Istimaal Ki Chize Agar Istimaal Ke Qaabil Ho To Unhe Istimaal Ki Ja Sakti Hai Unhe Phaink Kar Barbaad Nahi Karna Chaahiye.

SAWAAL NO 247:- Quraan Ko Thele Me Latka Kar Upar Rakhna Kaisa Hai Jabke Niche Koi Unchi Chiz Rakhne Ke Liye Na Ho?

JAWAAB:- Quraan Ka Adab Aur Ahtiraam Hamaare Upar Waajib Hai Aur Jis Pehlu Se Bhi Uski Ahaanat Ho Us Se Parhez Karna Hai Ahle Ilm Ne Quraan Ko Unchi Jagah Rakhna Behtar Khayaal Kiya Hai Taaki Jis Tarah Yah Kitaab Aala Aur Arfa Hai Usi Tarah Kisi Jagah Rakhne Me Bhi Buland Rahe Usi Tarah Thele Me Latka Kar Bhi Use Uncha Rakh Sakte Hai Jaha Buland Jagah Quraan Rakhne Ki Gunjaish Na Ho Waha Niche Paak Zameen Aur Farsh Par Bhi Rakh Sakte Hai Kuy Ke Aysa Karna Majburi Ke Tahat Hai.

SAWAAL NO 248:- Ek Khatoon Ne Balo Ka Ilaaj Karaya Hai Jis Ki Wajah Se 3 Din Tak Usme Pani Nahi Lagna Chahiye Ayse Me Wazu Aur Gusal Ke Liye Taymmum Kar Sakti Hai?

JAWAAB:- Musalmaan Aurat Ko Aysa Shoq Nahj Rakhna Chaahiye Jis Ki Wajah Se Huqooq Aur Faraaiz Mutassir Ho Gusal E Tahart Me Laziman Sar Ke Balo Ki Jado Tak Pani Pohnchana Hai Aur Wazu Me Pure Sar Ka Masah Karna Hai Agar Kisi Ne Aysa Na Kiya To Uska Gusal Aur Wazu Na Hoga Aur Jab Gusal Na Ho Wazu Na Ho To Namaaz Nahi Hogi Taymmum Us Soorat Me Jaiz Hai Jab Pani Na Mile Ya Pani Ke Istimaal Se

Nuqsaan Ho Isliye Meri Behno Ibaadate Barbaad Na Karo Maahwaari Ya Nifaas Ke Dino Me Hair Treatment Karaae Koi Harj Nahi Hai.

SAWAAL No 249:- Ek Bete Ne Zaati Kamaai Ka Ek Makaan Ke Naam Se Kar Diya To Woh Makaan Baad Me Maa Ki Jaaedaad Hogi Aur Uski Aulaad Me Taqseem Hogi Ya Fir Usi Bete Ka Rahe Ga?

JAWAAB:- Jis Bete Ne Maa Ke Naam Makaan Kiya Hai Uski Niyyat Puchi Jaae Gi Ke Usne Yah Makaan Maa Ko Gift Kar Diya Hai Ya Hukoomati Kaarwaai Me Mushkilaat Ki Wajah Se Sirf Kaagzi Taur Par Maa Ke Naam Kiya Hai? Agar Bete Ne Maa Ko Gift Nahi Kiya Hai To Woh Makaan Bete Ki Milkiyat Hai Aur Agar Maa Ko Gift Kar Diya Hai To Woh Maa Ki Milkiyat Hai Maa Ya Bete Ki Wafaat Ho Jaae To Us Makaan Ki Taqseem Milkiyat Ke Hisaab Se Waariso Me Hogi.

SAWAAL NO 250:- Me Ek Tabibah/Dr. Hu Mere Paas Log Altrasound Ke Liye Aate Hai Aur Mujh Se Intihaai Darkhawast Ke Sath Bachche Ki Jins (Boy/Girl) Puchte Hai Mere Liye Ayse Me Quraan Aur Hadees Se Kiya Hukam Hai?

JAWAAB:- Tibbi Zaroorat Ke Tahat Altrasound Ki Ijazat Hai Taaham Log Sirf Bachche Ki Jins Maloom Karne Ke Liye Altrasound Karwate Hai Yah Jaiz Nahi Hai Iski Wajah Yah Hai Ke Aurat Ka Pura Jism Pardah Hai Use Koi Ajnabi Mard Bila Zaroorat Nahi Dekh Sakta Jabke Umooman Altrasound Karne Wala Mard Hi Hota Hai Aur Aurat Bhi Ho Tab Bhi Bila Zaroorat Kisi Dusri Aurat Ka Badan Naaf Se Le Kar Ghutne Ke Darmiyaan Nahi Dekh Sakti Hai Tibbi Zaroorat Ke Tahat Karaae Gae Altrasound Ke Waqt Aap Ne Junain Ka Jins Batla Diya To Koi Harj Nahi Hai Lekin Sirf Jins Batlane Ke Liye Altrasound Nahi Kar Sakte Aur Agar Kisi Shakhas Ke Bare Me Yah Maloom Ho Jaae Ke Janeen Ladki Ho To Saaqit Karwa Sakta Hai Tab Use Hargiz Khabar Nahi Dena Chaahiye.

SAWAAL NO 251:- Dawa Company Wale Doctor Ke Paas New Dawaaiya Parchaar Ke Liye Laatw Hai Aur Sath Hi Kuch Paisa Gift Me Dete Hai Kiya Yah Paise Doctor Le Sakte Hai?

JAWAAB:- Agar Dawaaiya Mareez Ke Haq Me Meyaari Aur Mufeed Hai To Un Dawaaiyo Ke Ishtihaar Ke Badle Dawa Company Walo Ki Taraf Se Diye Gae Gift

Qabool Karne Me Harj Nahi Hai Lekin Agar Dawa Gair Meyaari Aur Gair Mufeed Hai To Doctor Ko Chaahiye Ke Uska Parchaar Na Kare.

SAWAAL NO 252:- Biwi Ke Zaiwraat Ki Zaqaat Shohar Ke Zimma Hai Ya Biwi Nikaale Gi Aur Fir Biwi Ke Paas Paise Na Ho To Kiya Kare?

JAWAAB:- Biwi Ke Zaiwraat Ki Zakaat Biwi Ke Zimma Hai Kuy Ke Woh Zaiwraat Ki Maalikin Hai Aur Agar Shohar Biwi Ki Taraf Se Zakaat Ada Karna Chaahe To Ada Kar Sakta Hai Biwi Ke Paas Zakaat Ki Adaegi Ke Liye Rupees Na Ho To Shohar Ya Maike Se Madad Talab Kar Sakti Hai Ya Fir Zaiwraat Ka Kuch Hissa Bech Kar Zakaat Ada Kare.

SAWAAL NO 253:- Ek Aurat Ke Dada Abbu Bimaar Hai To Unki Dekh Bhaal Karti Hai Raat Me Taakhir Se Soti Hai Aur Fajr Ki Namaaz Chhut Jaati Hai Us Aurat Ko Kiya Karna Chaahiye?

JAWAAB:- Yah Achchi Baat Hai Ke Aurat Ghar Ke Burho Ki Khidmat Kare Yah Ahsaan Ke Darje Me Hai Aur Ahsaan Karte Hue Yah Baat Bhi Khayaal Rakhna Zaroori Hai Ke Huqooq Aur Waajibaat Ki Adaegi Me Kotaahi Na Ho Aurat Ko Chahiye Ke Ahsan Aur Khidmat Ke Sath Waqt Par Namaaz E Fajr Ki Adaegi Ke Liye Munasib Tariqah Ikhtiyaar Kare Kam Az Kam Yah Kar Sakti Hai Ke Suraj Nikalne Se Pehle Pehle Yani Fajr Ko Aakhri Waqt Ada Karne Ki Koshish Kare.

SAWAAL NO 254:- Ek Ladka Shadi Ki Niyyat Se Ladki Se Baat Karna Chahta Hai To Kiya Yah Jaiz Hai?

JAWAAB:- Nikaah Se Mutalliq Mubaah Baat Chhit Us Ladki Se Karna Jaiz Hai Jis Se Nikaah Ka Iradah Hai Jaisa Ke Nabiﷺ Ne Makhtooba (Mangetar) Ko Shadi Se Pehle Dekhne Ki Ijaazat Di Hai Yaad Rahe Ke Baat Chhit Ya Mangetar Ko Dekhna Akale Me Na Ho Balke Ladki Ke Baap Bhaai Aur MAA Wagairah Ke Samne Ho Aur Gair Zaroori Baat Chhit Lambi Baat Ya Phone Par Musalsal Rabta Jaiz Nahi Hai.

SAWAAL NO 255:- Hindustaan Me Jab Kisi Ladki Ki Shadi Ho Jati Hai Aur Jab Uska Koi Sarkaari Kaagaz Banta Hai Maslan Aadhar Card, Bank Passbook,Ya Passport Wagairah To Apne Naam Ke Sath Baap Ka Naam Ke Bajaae Shohar Ka Naam Hota Hai Maslan Aaisha Aur Shohar Ka Naam Abdur Rahman Ho To Aaisha Abdur Rahman Ho Jata Hai Kiya Yah Galat Hai Kuch Log Kehte Hai Ke Baap Ke Alawah Dusro Ki Taraf Nisbat Haraam Hai Aur Daleel Bhi Dete Hai Ke

من تسب الى غيره ابيه...فعليه لعنة الله والملائكة والناس اجمعين.(رواه ابن ماجة: 2599)

JAWAAB:- Is Masale Me Pehli Baat To Yah Hai Ke Jab Ke Hindustaan Me Is Qisam Ka Koi Card Banta Hai To Pehle Form Par Kiya Jata Hai Jis Me Ladki Ki Maloomaat Darj Ki Jati Hai Aur Shohar Ka Naam Bahaisiyat Shohar Hi Likha Jata Hai Na Ke Baap Ki Haisiyat Se Yaha Tak Ke Baaz Card Me Wife(Fala Ki Biwi)Ka Lafz Bhi Maktoob Hota Hai Is Liye Isme Koi Harj Nahi Hai Aur Hadees Me Jis Baat Ki Mumaniat Hai Woh Gair Baap Ki Taraf Nisbat Ka Dawa Karna Hai Yani Koi Gair Baap Ko Apna Baap Keh Kar Nahi Bula Sakta Hai Lekin Fula Ki Biwi Fula Ki Bahan Fula Ki Bahu Jaise Alfaaz Qalai Mamnu Nahi Hai.

SAWAAL NO 256:- Kiya Aulaad Ke Tamaam Amalo Ka Ajar Walaidain Ko Milta Hai?

JAWAAB:- Asal To Yahi Hai Ke Insaan Ko Khud Unke Amalo Ka Ajar O Sawaab Milta Hai Kisi Ka Amal Dusre Ko Faidah Nahi Pohnchata Jaisa Ke Allaah Ka Farmaan Hai:

وان ليس للإنسان الا ما سعى.

Tarjumah:- Aur Yah Ke Har Insaan Ke Liye Sirf Wahi Hai Jis Ki Koshish Khud Usne Ki.(Surah Najam:39)

Walid Aur Walidah Ko Khud Uske Amal Ka Ajar Milta Hai Aulaad Ke Amalo Ka Ajar Nahi Pohnchata Siwaae Un Amalo Ke Jin Me Aulaad Ki Tarbiyat Nasihat Aur Taleem Aur Targeeb Wagairah Shaamil Hai Yani Agar MAA Baap Ne Aulaad Ko Kisi Amal Ki Khaas Targeeb Aur Taleem Di Ho Aur Aulaad Ne Woh Amal Anjaam Diya To Uska Ajar Walaidain Ko Bhi Milta Hai Jaisa Ke NabiﷺKa Farmaan Hai:

ان الدال على الخير كفاعله.

Tarjumah:- Bhalaai Ki Taraf Rehnumaai Karne Wala(Sawaab Me) Bhalaai Karne Wale Ki Hi Tarah Hai.

Isi Tarah Ek Dusri Jagah Farmaan E Nabwi Hai:

من دعا الی هدی کان له من الاجر مثل اجور من تبعه لا ینقص ذالك من اجورهم شیئا.

Tarjumah:- Jo Shakhas Hidaayat Ki Taraf Bulaae Usko Hidayat Par Chalne Walo Ka Bhi Sawaab Mile Ga Aur Chalne Walo Ka Sawaab Kuch Kam Na Hoga.(Sahih Muslim:2674)

Hame Quraan Aur Hadees Se Aysi Koi Daleel Nahi Milti Hai Jis Ki Buniyad Par Ham Yah Keh Sake Ke Aulaad Ke Tamam Amalo Ka Ajar Unke MAA Baap Ko Bhi Pohnchata Hai Ek Hadees Se Maloom Hota Hai Ke Nek Ladka Piche Chhodna Maiyyat Ke Liye Ajar Ka Bais Hai. NabiﷺKa Farmaan Hai:

ان مما یلحق المؤمن من عمله وحسناته بعد موته علما علمه ونشره وولدا صالحا ترکه ومصحفا ورثه او مسجدا بناه او بیتا لابن السبیل بناه او نهرا اجراه او صدقة اخرجها من ماله فی صحته وحیاته یلحقه من بعد موته.

Tarjumah:- Moamin Ko Uske Aamal Aur Nekiyo Me Se Uske Marne Ke Baad Jin Chizo Ka Sawaab Pohnchata Rehta Hai Woh Yah Hai Ilm Jo Usne Sikhaya Aur Phailaya,Nek Aur Saleh Aulaad Jo Chhorh Gaya, Wiraasat Me Quraan Majeed Chhorh Gaya Koi Masjid Bana Gaya Ya Musaafiro Ke Liye Koi Musaafir Khana Banwa Diya Ho Ya Koi Nahar Jari Kar Gaya Ya Zindagi Aur Sahat Aur Tandurasti Ki Halat Me Apne Maal Se Koi Sadaqah Nikala Ho To Uske Marne Ke Baad Bhi Use Mil

Is Hadees Me Mutlaq Nek Ladka Chhodne Ka Zikar Hai Jab Ke Sahih Muslim Me Qaid Hai Ke Nek Ladka Jab Waalid Ke Liye Dua Kare To Usko Sawaab Pohnchata Hai NabiﷺKa Farmaan Hai:

إذا کان الانسان انقطه عمله الا من ثلاث صدقة جاریة او علم ینتفع به او ولد صالح یدعوا له.

Tarjumah:- Jab Insaan Wafaat Paa Jata Hai To Uske Aamaal Ka Silsila Khatam Ho Jata Hai Siwaae 3 Amal Ayse Hai Jin Ka Ajar O Sawaab Use Marne Ke Baad Bhi Milta Rehta Hai Sadaqa E Jariya،,ILm Jis Se Faidah Uthaya Jata Ho Nek Aulaad Jo Marne Wale Ki Liye Dua Kare.(Muslim Sharif 1631)

Khulasa Yah Hua Ke Unhi Amalo Ka Ajar Walaidain Ko Pohnchata Hai Jinhe Jin Amalo Ki Targeeb Aur Taleem Unhone Di Ho Nez Aulaad Ko Chaahiye Ke Walaidain Ke Haq Me Kasrat Se Dua Aur Astagfaar Aur Unki Taraf Se Sadqah Aur Khairaat Kare.

SAWAAL NO 257:- Mufti Faisal Japan Wala Apne Ek Bayaan Me Quraan Ke Hawale Se Baat Karta Hai Aur Ghar Me Kutta Palne Ki Baat Karta Hai Yani Us Se Rehmat Ke Farishte Nahi Rukte Ek Daleel Deta Hai Ke Surah Maidah Aayat No 7 Me Shikaari Kutte Ka Zikar Hai Un Kutto Ke Bare Me Allaah Ne Yah Nahi Kaha Ke Unhe Ghar Me Nahi Rakho Kuy Ke Is Se Rehmat Ke Farishte Ghar Me Daakhil Nahi Hote Dusri Daleel Surah Kahaf Aayat No 10 Me Sarahat Hai Ke Gaar Me Ashaab E Kahaf Ke Sath Kutta Bhi Tha Un Logo Ne Allaah Ki Rehmat Se Dua Ki Hai Usne Yah Bhi Zikar Kiya Hai Ke Baaz Hadees Me Hai Ke Ek Martaba Jibraeel Alyhis Salaam NabiﷺKe Paas Aae Aur Aap Ke Ghar Me Kutta Tha Jis Par Najasat Lagi Thi To Jibraeel Alyhis Salaam Sirf Apne Zaati Zauq Ki Wajah Se Ghar Me Daakhil Nahi Hue Is Fatwah Ko Aap Kis Nazar Se Dekhte Hai?

JAWAAB:- Sab Se Pehle To Yah Jaan Le Ke Yah Mufti Faisal Japan Wala Gamdi Fikar Ka Haamil Hai Iske Bayanat Se Door Hi Hai. Usne Gaamdi Ki Taaid Me Kitaab Bhi Shaae Ki Hai Balke Gamdi Ke Damad Aur Shaagird Muhammad Hasan Ilyaas Haidari Se Ek Interview Me Atiraaf Kiya Hai Ke Gamadi Ke Inkaar Manhaj E Salaf E Sawaleen Ke Mutabiq Hai Ab Is Mufti Ke Fatwah Ke Bare Me Sune Ke Iska Fatwah Sarasar Quraan Aur Hadees Ke Khilaaf Hai NabiﷺKa Farmaan Hai.

. صورة و لا ک لب ف يه ب ي تا الملائ كة ت دخل لا

Tarjumah:- (Rehmat Ke) Farishte Un Gharo Me Nahi Daakhil Hote Jin Me (Kutta Ya Jandaar Ki)Tasweer Ho.(Sahih Bukhari:3322)

Is Liye Koi Bhi Musalmaan Apne Ghar Me Shoqiya Kutta Nahi Paal Sakta Hai,Ha Agar Shariat Ne 3 Qisam Ke Kutto Ko Paalne Ki Ijaazat Di Hai Jin Ka Zikar Is Hadees Me Hai:

.ق يراط يوم كل اجره من ت قص ان زرع اؤ ما شية ك لب الا ك ل با اتـ خذ من

Tarjumah:- Jo Shakhas Kutta Paale Aur Woh Shikaari Na Ho Aur Na Janwaro Ki Hifaazat Ke Liye Ho،Na Zameen Ke(Yani Khait Ke)To Uske Sawab Me Se 2 Qiraat Ka Har Roz Nuqsaan Hoga.

Jaha Tak Mufti Ka Paish Kardah Quraan Me Kutto Ka Zikar Hai To Unme Ek Kutta Shikaari Hai Jis Ki Hame Ijaazat Hai Aur Ek Kutta Ashabe Kahaf Ki Rakhwaali Ke Liye Hai Uski Bhi Ulma Ne Rukhsat Di Hai Yani Ham Hifazat Aur Gharo Ki Rakhwaali Ke Liye Kutta Paal Sakte Hai Aur Mufti Ka Yah Kehna Ke Jibraeel Alyhis Salaam Zaati Zauq Ki Wajah Se RasoolﷺKe Ghar Me Nahi Daakhil Hue Sarasar Jhooth Hai Haqeeqat Yah Hai Ke Jibraeel Alyhis Salaam Kutte Ki Wajah Se Hi Aap Ke Ghar Me

Daakhil Nahi Hue Fir Aap Ne Kutte Ko Ghar Se Nikaal Diya Tafseel Ke Dekhe Abu Dawood(4158),Sunan E Tirmizi(2806),Sahih Ibne Hibban (5854).

Jin Kutto Ko Hame Rakhne Ki Ijaazat Hai Woh Kutte Agar Ghar Me Ho To Farishto Ke Ghar Me Daakhil Hone Se Maane Nahi Hai.

SAWAAL NO 258:- Kaha Jata Hai Ke Qarz Ka Ek Rupiyah Ada Karna Hazaar Rupiyah Sadaqah Karne Se Behtar Hai Is Baat Ki Kiya Haqeeqat Hai?

JAWAAB:- Hame Allaah Aur Uske Rasool Ne Aysi Koi Baat Ki Khabar Nahi Di Hai Ke Qarz Ka Ek Rupiyah Ada Karna Hazaar Rupiyah Sadaqah Karne Se Behtar Hai Kisi Ne Apne Man Se Yah Jumla Bana Liya Hai Sadaqah Ki Apni Jagah Ahmiyat Hai Qarz E Hasana Dene Ki Apni Jagah Fazilat Hai Aur Qarz Ki Ahsan Tariqah Se Adaegi Ka Apna Maqaam Hai. NabiﷺNe Qarz Ki Adaegi Se Mutalliq Irshad Farmaya:

ان خ يار ال ناس احسنهم ق ضاء.(صحيح مسلم 1600)

Tarjumah:- Achche Woh Log Hai Jo Qarz Ko Achchi Tarah Se Ada Kare.

Isi Tarah AapﷺKa Yah Bhi Farmaan Hai:

انما جزاء ال سلف ال حمد والادا ء.

Tarjumah:- Qarz Ka Badla Usko Pura Ke Pura Chukana Aur Qarz Dene Wale Ka Shukriya Ada Karna Hai.(Sunan E Nasaai:4697)

Yaha Ek Baat Janni Aham Hai Ke Sadaqah Karna Afzal Hai Ya Kisi Ko Qarz Dena? To Iska Jawab Yah Hai Ke Sadaqah Karna Qarz Dene Se Afzal Hai Kuy Ke Isme Adaegi Ki Kiflat Nahi Hoti Hai.

SAWAAL NO 259:- Jannat Me Sab Se Pehle Kon Si Aurat Daakhil Hogi?

JAWAAB:Mardo Me Is Baat Ki Sarahat Hai Ke NabiﷺSab Se Pehle Jannat Me Daakhil Honge Jaisa Ke AapﷺKa Farmaan Hai:

آتي باب ال جنة يوم ال قيامة فاستفتح فيقول ال خازن من انت فاقول محمدا فيقول بك امرت لا افتح لأحد قبلك.

Tarjumah:- Me Qayamat Ke Din Jannat Ke Darwaze Par Aaunga Aur Darwazah Kholunga Chokidaar Puche Ga Tum Kon Ho Me Kahun Ga Muhammadﷺ Woh Kahe Ga Aap Hi Ke Waste Mujhe Hukam Hua Tha Ke Aap Se Pehle Kisi Ke Liye Darwazah Na Kholna.

Lekin Aurto Me Sab Se Pehle Jannat Me Kon Daakhil Hongi Is Baat Ki Kisi Hadees Me Saraahat Nahi Milti Hai Yah Gaibi Umoor Me Se Hai Is Liye Bila Daleel Kuch Nahi Bolna Chahiye Faatimah RA Jannati Aurto Ki Sardaar Hongi Nabiﷺ Farmate Hai:

ف اطمة بـ أن ويـ بـ شرنـ ي عـ لي يـ سـ لم ان ربـ ه ا سـ تأذن الـ لـ يلة قـ بل قـ ط الأرض يـ نزل لـ م مـ لك هذا ان
سـ يدة الـ نـ ساء اهل الـ جـ نة وان الـ حـ سن الـ حـ سـ ين والـ حـ سـ يدا شـ باب الـ جـ نة.(صحـ يح الـ ترمذي :3781)

Tarjumah:- Yah Ek Farishta Tha Jo Us Raat Se Pehle Zameen Par Kabhi Nahi Utra Tha Usne Apne Rab Se Mujhe Salaam Karne Aur Yah Khushkhabri Dene Ki Ijaazat Mangi Ke Fatimah RA Jannati Aurto Ki Sardaar Hai Aur Hasan Aur Husain RA Ahle Jannat Ke Jawano (Yani Duniya Me Jawaan The Un)Ke Sardaar Hai.

SAWAAL NO 260:- Haram Me Khawaateen Ko Dekhte Hai Ke Woh Sone Ke Baad Uth Kar Uske Paas Spray Wala Pani Ka Chhota Botal Hota Hai Us Se Chhinte Maar Kar Wazu Kar Leti Hai Kiya Is Se Wazu Ho Jata Hai?

JAWAAB:- Wazu Me 3 3 Martaba Aazaae Wazu Ko Dhona Is Liye Masnoon Hai Taaki Achchi Tarah Se Aazaae Wazu Bhig Jaae Jabke Ek Ek Martaba Bhi Aazaa E Wazu Dhona Kaafi Hai Is Shart Ke Sath Dhone Wali Jagah Mukammal Bhig Jaae Bilkul Khushak Na Rahe Wazu Me Kisi Hisse Ka Khushak Reh Jana Bais E Gunaah Hai Is Par Sakhat Waeed Aai Hai Abdullah Bin Umar RA Se Rivayat Hai Unhone Kaha :

رجعـ نا مع ر سول من مكة الـ ى الـ مديـ نة حـ تى إذا كـ نا بـ ماء بـ الـ طريـ ق تـ عجل قـ وم عـ ند الـ عـ صر
فـ تو ضـ وا وهم عجال فـ انـ تهـ يـ نا إلـ يهم وأعـ قابـ هم تـ لوح لـ م يـ مـ سها الـ ماء فـ قال ر سول الـ لـ ه ويـ ل لـ لأعـ قاب
من الـ نار اسـ بغوا الـ وضوء.(صحـ يح مـ سـ لم:241)

Tarjumah:- Ham Nabiﷺ Ke Sath Makka Se Madinah Ko Wapas Lote Yaha Tak Ke Jis Waqt Ham Pani Par Pohnche Jo Rasta Me Tha To Kuch Logo Ne Namaaz E Asar Ke Liye Wazu Karne Me Jaldi Ki Aur Woh Log Bahut Jaldi Karne Wale The Chunacha Jab Ham Un Logo Ke Paas Pohnche To Dekha Ke Unki Ediya Chamak Rahi Thi (Khushak Reh Jane Ki Wajah Se) Kuy Ke Un Tak Pani Nahi Pohncha Tha (In Khushak Ediyo Ko

Dekh Kar)Rasoolﷺ Ne Farmaya:Ediyo Ke Liye Jahnnam Ki Aag Ki Soorat Me Halaakat Hai Mukammal Taur Par Wazu Karo.

Aazaae Wazu Me Se Kisi Ya Hisse Ke Baaz Hisse Ka Khushak/Sukha Reh Jana Adam Ki Wajah Wazu Ki Daleel Hai Yani Wazu Hua Hi Nahi Umar Bin Khattab RA Bayan Karte Hai Ke Ek Aadmi Ne Wazu Kiya Aur Usne Apne Leg Par Nakhoon Ke Barabar Hissa Chhorh Diya Yani Naakhoon Ke Barabar Pair Par Khushak Reh Gaya Aap Ne Use Dekha Aur Farmaya:

ارجع فاحسن وضوءك فرجع ثم صلى. (صحيح مسلم: 243)

Tarjumah:- Laut Jaao Aur Achche Dhank Se Apna Wazu Kar Ke Aao Pas Woh Laut Gaya Fir Usne (Dubarah Wazu Kar Ke) Namaaz Parhi.

Spray Wali Chhoti Botal Se Aazaae Wazu Kaamil Taur Par Nahi Bhig Sakte Hai Aur Jab Wazu Nahi Khushki Reh Jaae To Wazu Nahi Hoga Aur Wazu Nahi Hogi To Namaaz Bhi Nahi Hogi Lihaza Muslim Behno Se Guzarish Hai Ke Spray Se Wazu Na Kare Nal Par Jaa Kar Achchi Tarah Mukammal Wazu Kare Aur Wazu Ke Khaatir Susti Ka Muzahirah Na Kare.

SAWAAL NO 262:- Mujhe Meri Ammi Juma Ke Din Kapde Bhigone Mana Karti Hai Woh Nabiﷺ Ke Zamane Ka Ek Waqia Bayan Karti Hai Ke Ek Aadmi Ne Nabiﷺ Se Tangi Ki Shikayat Ki To Aap Ne Use Kaha Apni Biwi Ko Juma Ke Din Kapde Dhone Se Mana Karo Us Aadmi Ne Us Par Amal Kiya Daulat Is Qadar Barh Gai Ke Sambhalna Mushkil Ho Gaya Fir Usne Nabi Se Is Baat Ka Zikar Kiya To Aap Ne Kaha Juma Ke Din Kapde Ka Ek Kona Bhigo Do Aysa Karne Se Daulat Barabar Ho Gai Is Baat Ki Kiya Haqeeqat Hai?

JAWAAB:- Aap Ki Walidah Ne Jo Waqia Bayan Kiya Hai Woh Mere Ilm Me Kisi Kitaab Me Maujood Nahi Hai Juma Ke Din Kapda Dhone Se Koi Tangi Nahi Aati Aur Na Hi Us Din Kapda Dhone Se Uske Sabab Koi Rizq Milta Hai Yah Jahalat Aur Bad Etiqaadi Hai Is Liye Apne Zahan Se Is Baat Ko Nikaal De Juma To Gusal Ka Afzal Din Hai Is Din Khususi Taur Par Hame Rasoolﷺ Ne Gusal Ka Hukam Diya Hai Aur Zaahir Si Baat Hai Ke Jab Ham Kapda Pahan Kar Gusal Karenge To Bhige Hue Kapde Bhi Dhone Honge Maloom Yah Hua Ke Juma Ke Din Gusal Karna Is Baat Ki Waazeh Daleel Hai Is Din Kapda Bhi Dho Sakte Hai.

SAWAAL NO 263:- Haiz Ka Gusal Juma Ke Din Nahi Kar Sakte Balke Kapde Me Bhi Najasat Lagi Ho To Use Bhi Nahi Dhona Hai Yah Meri Ammi Ki Taleem Hai Kiya Yah Sahih Hai?

JAWAAB:- Yah Baat Bhi Jahalat Par Mabni Hai Is Jahalat Ko Bhi Apne Ghar Se Door Kare Kis Qadar Hairaani Ki Baat Hai Ke Ek Aurat Juma Ko Haiz Se Paak Ho Rahi Hai Aur Mahaz Jahalat Ki Wajah Se Gusal Na Kar Ke Us Din Ki Sari Namaaz E Chhodti Hai Yah To Bahut Bade Gunaah Ka Kaam Hai Is Se Baaz Aae Juma Hafte Ki Eid Hai Is Din Gusal Karna,Umdah Libaas Pehnna,Khushbu Istimaal Karna,Surah Kahaf Ki Tilaawat Karna, Dua Karna Aur NabiﷺPar Kasrat Se Darood Parhna Masnoon Hai Aurto Ke Liye Masjid Me Juma Parhne Ka Makhsoos Intizaam Ho To Mardo Ke Sath Masjid Me Juma Ki Namaaz Ada Kare Warna Zuhar Parhe.

SAWAAL NO 264:- Kiya Aurat Apni Izzat Bachane Ke Liye Khudkushi Kar Sakti Hai?

JAWAAB:- Islaam Ne Hame Kisi Bhi Halat Me Khud Ko Halaak Karne Ki Ijazat Nahi Di Hai Kuy Ke Khud Ko Halaak Karna Gunah E Kabirah Ka Baais Hai Is Gunaah Ki Wajah Se Aadmi Aakhirat Me Bhi Khud Ko Taklif Pohnchata Rahe Ga NabiﷺKa Farmaan Hai:

ومن ابدا ف يها مخلدا خالدا ف يه يتردى جهنم ال نار ف ي فهو ن فسه ف قتل ج بل من ت ردى من
ق تل ومن ابدا ف يها مخلدا خالدا جهنم ال نار ف ي ي تحساه يده ف ي ن فسه ف قتل سما ت حسى
ف يها مخلدا خالدا جهنم ال نار ف ي ب ط نه ف ي ي جاب ها يده ف ي ف حديد ته جديدة ب ن فسه
(5778:ال بخاري صحيح).ابدا

Tarjumah:- Jis Ne Pahaad Se Apne Aap Ko Gira Kar Khudkushi Kar Li Woh Jahnnam Ki Aag Me Hoga Aur Usme Hamesha Parha Rahe Ga Aur Jis Ne Zahar Pi Kar Khudkushi Kar Li Woh Zahar Uske Sath Me Hoga Aur Jahnnam Ki Aag Me Woh Use Usi Tarah Hamesha Pita Rahe Ga Aur Jis Ne Lauhe Ke Kisi Hathiyaar Se Khudkushi Kar Li To Uska Hathiyaar Uske Sath Me Hoga Aur Jahnnam Ki Aag Me Hamesha Ke Liye Woh Use Apne Pait Me Maarta Rahe Ga.

Is Liye Kisi Bhi Musalmaan Bahan Ko Kisi Bhi Haal Me Khudkushi Nahi Karni Chaahiye Waqai Aaj Kal Musalmaano Ke Haalaat Bahut Bure Hai Kahi Izzat E Nafs To Kisi Ke Liye Gharelu Masaail Shadeed Hai Bure Se Bure Haalaat Me Bhi Me Apni Bahano Se Kahunga Ke Dileri Se Unka Muqabla Kare Aur Allaah Se Madad Talab Kare

Izzat Par Ban Aae To Izzat Bachane Ke Liye Hattal Maqdoor Apna Difa Kare Jo Koi Mard Aur Aurat Jaan Aur Maal Aur Deen Aur Izzat Ke Difa Me Qatal Kiya Jaae Shaheed Ke Hukam Me Hai Jaisa Ke Nabiﷺ Ka Farmaan Hai:

ق تل ومن شه يد ف هو دمه دون ق تل ومن شه يد ف هو دي نه دون ق تل ومن شه يد ف هو مال ه دون ق تل من شه يد ف هو اهله دون (1421الـ ترمذي صحـ يح).

Tarjumah:- Jo Apne Maal Ki Hifaazat Karte Hue Qatal Kar Diya Jaae Woh Shaheed Hai Jo Apne Deen Ki Hifaazat Karte Hue Qatal Kar Diya Jaae Woh Shaheed Hai Jo Apni Jaan Ki Hifaazat Karte Hue Maara Jaae Woh Shaheed Hai Jo Apne Ahal O Ayaal Ki Hifaazat Karte Hue Maara Jaae Woh Shaheed Hai.

Mushkil Had Se Ziyadah Barh Jaae Aur Sabar Karna Namumkin Ho Tab Bhi Khudkushi Ka Rasta Ikhtiyaar Nahi Karna Hai Taham Ayse Haalat Me Allaah Se Yah Dua Kar Sakte Hai:

لهم الـ ينـي احـ ما كانـ ت الـحـ ياة خـ يرا لـ ي وتـ وفـ ني إذا كانـ ت الـ وفـ اة خـ يرا لـ ي.(2680:مـ سـ لم صحـ يح)

Tarjumah:- Ya Allaah Jila Mujh Ko Jab Tak Jeena Mere Liye Behtar Ho Aur Maar Mujh Ko Jab Marna Mere Liye Behtar Ho.

SAWAAL NO 265:- Meri Ek Friend Ki Shadi Kai Saalo Se Nahi Ho Rahi Hai Koi Wazeefah Bataae Shadi Ka Rishta Aata Hai Magar Kahi Se Koi Jawaab Nahi Aata Woh Kiya Kare?

JAWAAB:- Islaam Me Aysa Koi Wazeefah Nahi Hai Jise Parhne Se Foran Shadi Ho Jati Hai Jo Aysa Kehta Hai Woh Logo Ka Maal Thagne Ke Liye Kehta Hai Maal Ke Ayse Lutero Se Hoshiyaar Rahe. Shadi Zindagi Ka Ek Aham Tareen Aur Nazook Marhala Hai Is Silsile Me Islaam Ne Hame Rehnumaai Ki Hai Ke Jo Shadi Ke Laiq Ho Jaae Woh Bila Taakhir Deendaar Se Shadi Kar Le Aaj Kal Shadi Me Taakhir Aur Pareshani Aksar Hamari Fazilat Aur Bedeeni Ka Natijah Hai Awwalan Waqt Par Shadi Nahi Karte, Saaniyan Taakhir Se Shadi Ka Iradah Karte Hai Fir Meyaar Shadi,Daulat, Husn Aur Jamaal,Nokri, Zaat Aur Biradri,Jaah Aur Mansab Aur Aala Taleem Tehraate Hai Is Meyaar Ko Talash Me Umar Ka Ek Hissa Guzar Jata Hai Jabke Shadi Me Meyaar Sirf Deen Hai Kabhi Shadi Hamare Liye Allaah Ki Taraf Se Aazmaish Bhi Ho Sakti Hai Is Liye Apna Muhasba Karna Chaahiye Aur Nek Aamaal Ke Zariya Allaah Se Madad Talab Karna Chaahiye.

Aap Apni Friend Se Kahe Ke Namaaz Aur Sabar Ke Zariya Allaah Se Madad Maange Aur Apne Auliya Se Kahe Ke Nikaah Ki Koshish Jari Rakhe Aur Deendaar Ladka Mil Jaae To Rishta Tay Kar Le Chaahe Gareeb Aur Kisi Zaat Ka Ho Bas Deendaar Hona Chaahiye Yaha Tak Ke Koi Shadi Shuda Mard Bhi Mil Jaae To Us Se Shadi Me Aar/Sharam Nahi Honi Chaahiye.

SAWAAL NO 266:- Ek Aurat Ne Anjaane Me 10 Din Ka Hamal Saaqit Kiya Hai Ab Use Us Amal Par Afsos Ho Raha Hai Aur Dar Rahi Hai Ke Qayamat Ke Din Bachcha Mujh Se Sawaal Kare Ga Me Mene Kuy Uska Qatal Ki Thi Us Amal Ke Liye Kiya Kaffarah Dena Hoga?

JAWAAB:- Hamal Ka Isqaat Anjaane Me Nahi Hota Yah Ek Socha Samjha Scheme Hai Aysa Karne Walo Ko Allaah Se Bahut Darna Chahaiye Kiya Pata Yahi Ek Galati Uski Tabaahi Ka Sabab Ban Jaae Jis Aurat Ne Aysa Kiya Hai Usne Gunaah E Kabirah Ka Irtikaab Kiya Hai Is Par Qatal Ka Gunaah To Nahi Hoga Kuy Ke Rooh 4 Maah Ke Baad Phunki Jati Hai Is Liye Is Aurat Par Diyyat Ya Kaffarah Nahi Hai Fir Bhi Bada Jurm Hone Ki Wajah Se Use Allaah Se Sachche Dil Se Taubah Karni Chahaiye Allaah Bahut Maaf Karne Wala Hai Aur Aaindah Is Jurm Se Bilkulliya Bachna Chaahiye.

SAWAAL NO 267:- Kiya Ham Nafli Rozo Ki Qaza Bhi Karenge Agar Kisi Wajah Se Torhna Parh Jaae?

JAWAAB:- Agar Ham Koi Nafli Rozah Rakhe To Use Purah Kare Aur Is Niyyat Se Kabhi Koi Rozah Nahi Rakhe Ke Dil Kiya To Torh Denge Is Se Ibaadat Aap Ki Nazar Me Halki Ho Jaae Gi Aur Shaitaan Us Raaste Se Aap Ko Behkaane Ki Koshish Kare Ga Ha Agar Aap Ne Nafli Rozah Rakha Aur Achanak Koi Uzar Paish Aa Gaya Aur Koi Uzar Na Bhi Ho Achanak Rozah Torhne Ka Khayaal Paidah Ho Gaya To Rozah Torh Sakte Hai Koi Haraj Nahi Hai Aur Nafli Rozah Torh De To Uski Qaza Karne Ki Zaroorat Nahi Hai Kuy Ke Yah Farz Rozah Nahi Hai Taham Qaza Kar Le To Achchi Baat Hai.

SAWAAL NO 268:- Nikaah Ke Liye Gawaah Hona Zaroori Hai Aur Agar Zaroori Hai To Ladke Ki Taraf Se Ladki Ke Waalid Ya Ladke Ka Baap Ya Mamu Gawaah Ban Sakta Hai?

JAWAAB:- Nikaah Sahih Hone Ke Liye Wali Aur Aadil Gawaah Zaroori Hai Warna Nikaah Nahi Hoga Nabiﷺ Ka Farmaan Hai:

لا نكاح الا بولي وشاهدين.(صحيح الجامع:7558)

Tarjumah:- Wali Aur 2 Gawaah Ke Bagair Nikaah Nahi Hai.

Apne Samaaj Me Nikaah Naama Me Likha Jata Hai Ke Gawaahi Ke Taur Par Ladka Ki Taraf Se Fala Aur Ladki Ki Taraf Se Fala Gawaah Hoga Uski Taraf Se Ya Uski Taraf Se Kehne Aur Likhne Ki Zaroorat Nahi Hai Gawaahi Ka Maqsad Elaan E Nikaah Aur Uski Taufeeq Hai Jo Aqde Nikaah Munaqid Karaae Uske Zimma Hai Ke Nikaah Se Qabal Ladki Ke Wali Uske Hone Wale Shohar Aur Nikaah Me Gawaahi Ke Taur Par 2 Aadil Musalmaan Ko Haazir Karwaae Aur Nikaah Parhaa De Ladki Ke Wali Gawaah Nahi Ban Sakte Albatta Ladke Ka Baap Aur Deegar Koi Bhi 2 Aadil Musalmaan Gawaah Ban Sakte Hai

SAWAAL NO 269:- Jaisa Ke Umooman Raat Me Rotiya Banani Hoti Hai Aur Fir Isha Ki Namaaz Parhni Hoti Hai Is Liye Is Se Mutalliq Mera Sawaal Hai Ke Agar Naakhoon Ya Haath Par Aata Laga Reh Jaae Aur Ham Wazu Kar Ke Namaaz Parh Le Aur Baad Me Woh Aaya Nazar Aae To Kiya Meri Namaaz Nahi Hui?

JAWAAB:- Haa Aap Ki Namaaz Ho Jaae Gi Kuy Ke Aata Lagne Se Wazu Me Koi Khalal Nahi Hota Wazu Me Khalal Aysi Chiz Se Hota Hai Jis Ki Wajah Se Pani Jild Par Na Pohnch Sake Jab Ke Hath Par Aata Laga Ho To Wazu Karte Waqt Pani Andar Sarayat Kar Sakta Hai Aysa Mumkin Hai Ke Aata Hath Me Ya Aazaae Wazu Me Lag Kar Bilkul Sukh Gaya Ho Aur Aap Achchi Tarah Wazu Na Kare,Jhatpat Wazu Kare To Is Surat Me Pani Jild Me Sarayat Karne Se Reh Sakta Hai Lihaza Ahtiyaat Ki Zaroorat Hai.

SAWAAL NO 270:- Wilaadat Se Pehle Aane Wala Khoon Kis Hukam Me Hai Aur Usme Namaaz Ka Kiya Hukam Hai?

JAWAAB:- Agar Wilaadat Se 2-3 Din Pehle Dard E Zeh Wilaadat Ke Aasaar Ke Sath Khoon Aae To Yah Nifaas Ke Hukam Me Hai Is Wajah Se Aurat Namaaz Rozah Chhod Degi Lekin Wilaadat Se Ziyadah Din Pehle Ho Ha Wilaadat Ki Koi Alamat Na Ho To Kiya Khoon Faasid Hoga Aysi Haalat Me Aurat Ko Namaaz Jari Rakhna Hai Basa

Awqaat Hamla Ko Haiz Ka Bhi Khoon Aa Sakta Hai Lekin Yah Naadir Hi Hota Hai Jaisa Shaikh Ul Islaam Ibne Taiymiyah RH Aur Deegar Ahle Ilm Ne Zikar Kiya Hai.

SAWAAL NO 271:- Masjid Me Ijtimaai Taur Par Ruqiya Karna Kaisa Hai Jabke Aurat Aur Mard Sabhi Ho Aur Bethne Ka Alag Intizaam Bhi Ho?

JAWAAB:- Go Ke Baaz Ulma Ne Ijtimaai Ruqiya Ko Jaiz Qaraar Diya Hai Magar Sahih Baat Yah Hai Ke Ijtimaai Taur Par Ruqiya Karna Deen Me New Iyjaad Hai Iski Koi Asal Maujood Nahi Hai Yah Tareeqah Dar Asal Kam Waqt Me Ziyadah Maal Kamane Ki Garaz Se Iyjaad Kiya Gaya Hai Jaisa Ke Shaikh Swaleh Fauzaan Ne Zikar Kiya Ke Ijtimaai Taur Par Ruqiya Karne Ki Deen Me Koi Asal Nahi Hai Yah Bidat Hai Yah Log Maal Ke Lalach Me Aysa Karte Hai Taaki Ziyadah Logo Par Phoonk Maare Aur Ziyadah Maal Kamaae.

Yaha Yah Baat Bhi Waazeh Rahe Ke Ruqiya Sharaiya Kholna Jaiz Nahi Hai Yah Deen Me Aysi Gumraahi Hai Jis Se Samaaj Me Mutaddid Qisam Ke Shar Aur Fasaad Zaahir Hote Hai Aur Ijtimaai Ruqiya Bhi Ruqiya Center Aur Uski Maiyshat Se Juda Hua Hai Paise Ki Hawas Me Ijtimaai Ruqiya Ki New New Shakle Paida Ho Rahi Hai Koi Masjid Ko Dhaal Bana Raha Hai To Microfone Use Ho Raha Hai Koi Hawa Me To Koi Mobile Fon Me Phunk Maar Raha Hai Yaha Tak Ke Baaz Log Internet Par Online Par Ijtimaai Ruqiya Karte Hue Nazar Aate Hai Yah Sab Gumraahi Aur Bidat Ke Raaste Hai Ruqiya Ki Jaiz Shakal Infiraadi Hai Woh Bhi Bagair Khole Yani Infiraadi Taur Par Har Kisi Ke Liye Alag Alag Ruqiya Kiya Jaae Ga Yaha Tak Ke Is Par Ujrat Bhi Li Ja Sakti Hai Taham Is Kaam Ke Liye Center Nahi Khol Sakte Hai.

SAWAAL NO 272:- Apne Mehram Rishta Daro Ko Bosa Dene Ka Kiya Hukam Hai?

JAWAAB:- Mard Ka Apni Mehramaat Ko Bosa Lena Jaiz Hai Bashart Yah Ke Fitnah Ka Khauf Na Ho Aur Bosa Bhi Paishani Ya Sar Ka Hi Liya Jaa Sakta Hai Rukhsaaro Aur Honto Ka Nahi Taham Baap Apni Beti Ya Beta Apni Maa Ke Rukhsaar Ka Bosa Le Sakta Hai Hazrat Abu Bakar RA Ne Apni Beti Aaisha RA Ke Rukhsaar Ka Bosa Liya Tha Jab Fitne Ka Khauf Ho Mslan Jawani Ya Khubsurti Wagairah Se To Bosa Lena Jaiz Nahi Bataur E Khaas Razaai Aur Susraali Muharrimaat Me.

SAWAAL NO 273:- Kiya Bahu Sasur Ki Is Qisam Ki Khidmat Kar Sakti Hai Maslan Badan Dabana,Oil Malish,Kapde Ki Tabdili Wagariah?

JAWAAB:- Sasur Ki Khidmat Ki Zimma Daari Uski Aulaad Yani Beta Aur Beti Par Hai Taham Ahsaan Ke Jazba Ke Tahat Bahu Bhi Apne Sasur Ki Khidmat Kar Sakti Hai Sasur Bahu Me Liye Mehram Hai Is Wajah Se Uske Aas Paas Aa Ja Sakti Hai Fitnah Ka Khauf Na Ho To Sasur Ki Khidmat Maslan Oil Malish Karna,Badan Dabana Aur Kapda Tabdeel Karna Sahih Hai Aur Fitnah Ka Khauf Hai To Nahi Sahih Hai.

SAWAAL NO 274:- Mene Yah Iradah Ki Thi Ke Agar Ladka Hua To Uska Naam Abdullah Rakhungi Aur Pehle Aulaad Ladka Hui Bhi Lekin Bachcha Allaah Ko Piyara Ho Gaya Yani Intiqaal Ho Gaya. Ab Allaah Paak Ne Fir Aulaad Ki Nemat Se Nawaza Hai Me Chahti Hu Ke Uska Naam Abdullah Rakhu Lekin Kuch Log Mana Kar Rahe Hai Is Haal Me Kya Kiya Jaae?

JAWAAB:- Asal Me Logo Ke Mana Karne Ki Wajah Yah Galat Fehmi HI Ke Jis Naam Ka Bachcha Mar Jaae Wahi Naam Dusre Bachche Ke Rakhne Se Us Bachche Par Bhi Asar Parhta Hai Yah Sarasar Jahalat Aur Kamor Aqeedah Hai Zindagi Aur Maut Ka Malik Allaah Rabbul Aalameen Hai Woh Jise Chahta Hai Zindagi Deta Hai Aur Jise Chahta Hai Maut Deta Hai Naam Se Zindagi Aur Maut Ka Koi Talluq Nahi Hai.

Aap Bila Tarddud Apne Bachche Ka Naam Abdullah Rakh Sakti Hai Balke Yah Naam Rakhe Aur Samaaj Walo Ko Taleem De Ke Zindagi Aur Maut Ka Malik Akela Allaah Hai Uske Hukam Ke Bagair Kisi Ko Maut Nahi Aa Sakti Hai.

SAWAAL NO 275:- Scan Ko Khubsurat Karne Ke Liye Whiting Injection Lagaae Jate Hai Uska Kiya Hukam Hai?

JAWAAB:- Aaj Zamana Is Qadar Taraqqi Kar Chuka Hai Ke Bad Surat Face Aur Jism Ko Khubsurat Bana Diya Jata Hai Logo Ka Khususan Aurto Ka Is Jaanib Kaafi Rujhaan Ho Gaya Hai Is Bare Me Shariat Ka Mauqaf Yah Hai Ke Agar Khubsurti Chand Lamhe Ya Chand Din Ke Liye Istimaal Ki Jati Hai Maslan Mehndi Ya Zeenat Wale Cream Ya Powder To Uske Istimaal Me Koi Harj Nahi Hai Kuy Ke Yah Zaail Hone Wali Aur Aarzi Zeenat Ki Chiz Hai Lekin Agar Opretion Ya Injection Ke Zariya Mustaqil Taur Par Jisam Ya Jisam Ke Kisi Azw Face Ya Hath Ya Pair Ki Rangat Tabdeel Kar Di Jaae To Yah Jaiz Nahi Hai Chaahe Chand Maah Ya Chand Saal Ke Liye Hi Kuy Na Ho Kuy Ke Yah

Fitrat Ki Tabdili Me Shamil Hai Jis Se Allaah Aur Uske Rasoolﷺ Ne Mana Farmaya Hai Allaah Ka Farmaan Hai:

دُوْنِ مِّنْ وَلِيًّا الشَّيْطٰنَ يَّتَّخِذِ مَنْ وَ ۚ اللّٰهِ قَخَلْ فَلَيُغَيِّرُنَّ لَاٰمُرَنَّهُمْ وَ الْاَنْعَامِ اٰذَانَ فَلَيُبَتِّكُنَّ لَاٰمُرَنَّهُمْ وَ لَاُمَنِّيَنَّهُمْ وَ لَاُضِلَّنَّهُمْ وَ
﴾۱۱۹﴿ مُّبِيْنًا خُسْرَانًا خَسِرَ فَقَدْ اللّٰهِ

Aur Mein Unhen Raah-E-Raast Se Bhatka Kar Rahun Ga ,Aur Unhe Khoob Aarzooyen Dilaon Ga , Aur Unhen Hukum Dun Ga To Woh Chopayo Ke Kaan Cheer Daalen Ge, Aur Unhen Hukum Dun Ga To Woh Allaah Ki Takhleeq Me Tabdeeli Peda Keren Ge. Aur Jo Shakhas Allaah Ke Bajaye Shaitaan Ko Dost Banae Is Ne Khuay Khulay Khasaray Ka Soda Kiya.(Surah Nis'a Aayat No:119)

Abu Huhaifah Se Rivayat Hai:

الـ كـلب ثـ من عن ونـهى وموكـ لـه ربـ ا واكـل والـمـ سـ تو شمة الـ وا شمة و سـلم عـ لـ يه الله ى صل الـ ذ بي لـ عن
الـ بـغي وكـ سب (5347:الـ بخاري صحـ يح).الـمـصوريـ ن ولـ عن

Tarjumah:- Nabiﷺ Ne Godne Wali Aur Gudwane Wali Sood Khane Wale Aur Khilaane Wale Par Lanat Bheji Aur Aap Ne Kutte Ki Qeemat Aur Zaaniya Ki Kamaai Khane Se Mana Farmaya Aur Picture Banane Walo Par Lanat Ki.

Is Hadees Me "والـمـ سـ تو شمة الـ وا شمة" Waarid Hai Jo Washam Se Bana Hai Aur Al Washam Kehte Hai Jisam Gudwaane Ko Yani Jisam Me Sooi Chhubo Kar Uski Rangat Badal Dena Yah Godna Mustaqil Injection Se Ho Ya Opretion Se Ho Ya Kisi Electronic Aala Se Ho Tamam Aqsaam Na Jaiz Hai Aysi Harkat Karne Wali Aur Karwane Wali Aurto Par Lanat Bheji Gai Hai Lihaza Musalmaan Aurat Ko Is Lanati Kaam Se Bachna Chaahiye.

SAWAAL NO 276:- Kiya Bachcho Ko Pani Ya Honey Pilaane Ke Liye Silver Ka Bartan Istimaal Kar Sakte Hai?

JAWAAB:- Bachche Ho Ya Mard Ho Ya Aurat Kisi Ke Liye Silver Aur Gold Ke Bartan Ka Istimaal Jaiz Nahi Hai Nabiﷺ Ka Farmaan Hai:

الـ دنـ يا فـ ي لـ كم فـ انـها والـ ديـ باج الـ حريـ ر تـ لـ بـسوا و لا والـ فـضة الـ ذهب آنـ يةفـ يـ تـ شربـ وا لا
كم ولـ يـ فـ الآخـرة.(صحـ يح بخاري الـ:5633)

Tarjumah:- Sone Aur Chandi Ke Piyaale Me Na Piya Karo Aur Na Resham Aur Dabeeb Pehna Karo Kuy Ke Yah Chize Unke Liye Duniya Me Hai Aur Tumhare Liye Aaikhrat Me Hai.

Isi Tarah Aapﷺ Ka Farmaan Hai:

(5634:ال بخاري صحيح).جهنم نار ب طنه في الحرير ر انما ال فضة اناء في ي شرب الذي

Tarjumah:- Jo Shakhas Chandi Ke Bartan Me Koi Chiz Peeta Hai To Woh Shakhas Apne Pet Me Dozakh Ki Aag Bhar Raha Hai.

Is Qadar Shadeed Waeed Aa Jane Ke Baad Kiya Koi Musalmaan Gold Aur Silver Ke Bartan Me Khana Kha Sakta Hai?Hargiz Nahi Balke Un Tamaam Bartano Se Bhi Bachna Chahiye Jin Me Sona Ya Chandi Ki Milawat Ho.

SAWAAL NO 277:- Kiya Dastar Khawaan Par Khana Khana Sunnat Hai?

JAWAAB:- Nabiﷺ Zameen Par Beth Kar Aur Dastarkhawaan Par Khate The Ana's Bin Maalik RA Bayan Karte Hai:

على اكل ولا قط مرقق له خ بز ولا قط سكرجة على اكل وسلم عليه الله صلى النبي علمت ما
(5386:ال بخاري صحيح).ال سفر على قال ياكلون كانوا فعلام لقتادة قيل قط خوان

Tarjumah:- Me Nahi Janta Ke Nabiﷺ Ne Kabhi Tashtari Rakh Kar (Ek Waqt Mukhtalif Qisam) Ka Khana Khaya Ho Aur Na Kabhi Aap Ne Patli Rotiya Khaai Aur Na Kabhi Aapﷺ Ne Maiz/Table Par Khana Khaya Qatadah Se Pucha Gaya Ke Fir Kis Chiz Par Aapﷺ Khate The Kaha Aapﷺ Dastarkhawaan Par Khana Khaya Karte The.

Hamare Liye Behtar Aur Afzal Yahi Hai Ke Nabiﷺ Ki Iqtida Me Zameen Par Beth Kar Khana Chaahe Taham Koi Khane Ke Liye Maiz/Table Ka Istimaal Kare To Usme Bhi Harj Nahi Hai Nabiﷺ Ne Tawazo Ke Taur Par Maiz/Table Par Khana Chhorha Tha.

SaWAAL NO 278:- Meri Aankhe Blue Hai Aur Mujhe Dusri Aurte Kehti Hai Blue Aankho Wali Be Wafa Hoti Hai Kiya Yah Sahih Hai?

JAWAAB:- Is Baat Ki Koi Haqeeqat Nahi Hai Yah Aurto Ki Jahaalat Aur Galat Fehmi Par Mabni Hai Allaah Ne Jis Ko Chaha Jaise Banaya Hai. Banaawat Ka Bewafaai Se Koi Talluq Nahi Hai Be Wafaai Bure Kirdaar Se Talluq Rakhti Hai Banawat Se Nahi Yani Aurat Buri Hogi To Woh Be Wafa Ho Sakti Hai Lekin Achchi Aurat Bewafa Nahi Ho Sakti Chhahe Bhale Uski Aankhe Blue Ho.

SAWAAL NO 280:- Me Ek Aurat Hu Kabhi Kabhi Namaaz Ke Dauraan Pait Se Awaaz Aati Hai To Kiya Us Se Wazu Toot Jata Hai?

JAWAAB:- Nahi,Pait Se Aawaaz Aane Par Wazu Nahi Tootta Na Hi Agle Sharmgaah Se Hawa Nikalne Par Wazu Tootta Hai Balke Wazu Aurat Ki Pichli Sharamgaah (Pakhana Ki Jagah) Se Nikalne Par Tootta Hai Kuy Ke Yah Najasat Ki Jagah Hai Najasat Ki Jagah Se Hawa Nikalne Par Wazu Tootne Ki Hikmat Yah Hai Ke Hawa Bhi Najasat Ka Ek Hissa Hai.

SAWAAL No 281:- Jab Me Ghar Me Namaaz Parhti Hu To Kabhi Kabhaar Ghar Me Namehram Aa Jate Hai To Kiya Namaaz Me Face Ka Pardah Karna Hoga Is Baat Ki Jaankari Ke Sath Ke Hamare Yaha Mashhoor Hai Ke Namaaz Me Face Ka Pardah Nahi Hai?

JAWAAB:- Jaha Bhi Ajnabi Aur Na Mehram Ka Guzar Ho Waha Aurto Ko Apne Face Ka Pardah Karna Lazim Hai Kuy Ke Allaah Ne Na Mehramo Se Pardah Karne Ka Hukam Diya Hai Aur Yah Hukam Namaaz Aur Gair Namaaz Hajj Aur Umrah Aur Safar Aur Hazar Tamam Haalat Ko Shamil Hai. Allaah Ka Farmaan Hai:

يٰۤاَيُّهَا النَّبِىُّ قُلْ لِّاَزْوَاجِکَ وَ بَنٰتِکَ وَ نِسَآءِ الْمُؤْمِنِيْنَ يُدْنِيْنَ عَلَيْهِنَّ مِنْ جَلَابِيْبِهِنَّ ؕ ذٰلِکَ اَدْنٰۤى اَنْ يُّعْرَفْنَ فَلَا يُؤْذَيْنَ ؕ
وَ كَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿۵۹﴾

Ay Nabi ! Tum Apni Biwiyon , Apni Betiyon Aur Musalmanon Ki Aurton Se Keh Do Ke Woh Apni Chadaren Apney (Munh Ke) Oopper Jhuka Liya Kare . Is Tareeqe Me Is Baat Ki Ziyadah Tawaqqo Hai Ke Woh Pehchan Li Jayen Gi , To Un Ko Sataya Nahi Jae Ga. Aur Allaah Bahut Bakhshne Wala, Bara Meharban Hai . (Surah Ahzaab Aayat No:59) (Jilbaab Aysi Barhi Chadar Ko Kehte Hai Jis Se Face Samet Pura Badan Dhak Jaae.)

Is Liye Jab Namaaz Parhte Hue Ghar Me Na Mehram Daakhil Ho Jaae To Aap Apna Face Dhak Le Aur Aurto Me Jo Mashhoor Hai Ke Namaaz Me Face Ka Pardah Nahi Hai Yah Hanfiyo Ki Baat Hai Jo Quraan Aur Hadees Ke Khilaaf Hai.

SAWAAL NO 282:- Maikup Ki Chize Bechna Kaisa Hai?

JAWAAB:- Maikeup Ki Woh Chize Bechna Jaiz Hai Jin Ka Istimaal Islaam Me Jaiz Hai Aur Woh Chize Bechna Jaiz Nahi Hai Jin Ka Islaam Me Mana Hai Mamnu Chizo Me Aurto Ke Masnui Hair,Masnui Eyelids,Pig Ki Charbi Wali Banawat,Malun Contact Lens,Kaafiro Ki Mushabihat Wali Chize Aur Nachne Gane Wali,Fisq Aur Fujoor Wali Aurto Ki Makhsoos Fahash Chize Wagairah.

SAWAAL NO 283:- Kiya Kisi Tawaaif Ya Nachne Gaane Waaliyo Ka Maikeup Karna Jaiz Hai?

JAWAAB:- Allaah Tala Ka Farmaan Hai

و لا تعاونوا علی الاثم والعدوان۔(المائدہ:٢)

Tarjumah:- Zulam Aur Gunaah Ke Kaam Par Ek Dusre Ki Madad Na Karo.

Allaah Ke Is Farmaan Ki Roshni Me Maloom Hota Hai Ke Kisi Muslim Aurat Ke Liye Jaiz Nahi Ke Woh Kisi Tawaif Zaaniya Naachne Gane Wali Aur Ajnabi Mardo Ke Samne Apni Zeenat Ka Izhaar Karne Wali Aurto Ka Maikup Kare Kuy Ke Aysa Karna Gunaah Ke Kaam Par Madad Hoga Aur Allaah Ne Gunaah Ke Kaam Par Kisi Ki Madad Karne Se Mana Kiya Hai.

SAWAAL NO 284:- Kiya Khula Ke Liye Ladki Ko Wali Ki Ijaazat Lena Zaroori Hai?

JAWAAB :- Khul'a Lene Ke Liye Aurat Ko Apne Wali Se Ijazat Lene Ki Zaroroat Nahi Hai Balke Sharai Wajah Ka Hona Kaafi Hai Yani Aurat Ke Liye Apne Shohar Se Khula Lena Usi Waqt Jaiz Hoga Jab Koi Maqool Wajah Aur Sharai Uzar Hoga Bagair Uzar Ke Jaise Talaaq Dena Gunaah Hai Usi Tarah Bagair Uzar Ke Khula Lena Bhi Gunaah Hai.

SAWAAL NO 285:- Jadeed Technology Se Faidah Uthate Hue Aulaad Ki Jins Tay Kar Ke Yani Ladka Ya Ladki Mutayyan Kar Ke Paida Karna Kaisa Hai?

JAWAAB:- Tecnology Ki Tarqqiyaat Me Ek Taraqqi Yah Bhi Hai Ke Jadeed Technology Ke Zariya Jise Ladka Chahiye Use Ladka Aur Jise Ladki Chahiye Use Ladki

Paida Karne Ka Ikhtiyaar Hasil Ho Gaya Hai Yaha Ek Aham Sawaal Paidah Hota Hai Ke Koi Musalmaan Bazariya Jadeed Ilaaj Apne Liye Mutaiyyan Jins Ikhtiyaar Kar Sakta Hai To Uska Jawab Janne Ki Zaroorat Hai Ke Jins Ikhtiyaar Karne Ka Jadeed Tareeqah Kiya Hai? Jadeed Tariqah Yah Hai Ke Mard Aur Aurat Ka Nutfah Haasil Kar Ke Aurat Ke Tauleedi Ando Ka Milaap Mani Ke Un Zarrat Se Karaya Jata Hai Jo Me Matlooba Jins Ke Husool Ke Liye Kaar Aamad Hote Hai Fir Talqee Ka Amal Anjaam De Kar Use Aurat Ke Raham Me Daal Diya Jata Hai Us Tareeqah Tauleedi Me Ek Sharai Khami To Yah Hai Ke Mard Ko Jalq Karna Parhta Hai Aur Dusri Barhi Khami Yah Hai Ke Aurat Ko Apni Sharamgaah Kholni Parhti Hai Zaahir Si Baat Hai Bagair Shadi Shuda Majboori Ke Yah Amal Jaiz Nahi Hoga Sath Hai Samaaj Atibaar Se Bhi Uske Barhe Mafaasid Hai Is Liye Aam Haalat Me Jins Ikhtiyaar Karna Jaiz Nahi Hai Taaham Ashad Zaroorat Ke Tahat Koi Jins Mutayyan Karna Chahe To Jawaaz Ka Pehlu Nikal Sakta Hai Maslan Kisi Ko Mutaddad Betiya Ho Ek Ladka Chaahe Ya Uske Barakas Mazeed Wazaahat Ke Liye Mera Mazmoon "Raham Maadar Ki Paiwand Kaari Islaam Ki Nazar Me" Ka Mutalia Kare Is Masale Me Afzal Surat Yah Samjhta Hu Ke Aulaad Ke Liye Allaah Se Dua Kare Jis Tarah Ambiya Ne Dua Ki Aur Bachche Ki Paidaish Aur Uski Jins Ka Mamla Allaah Ke Sapurd Kar De Kuy Ke Aulaad Ata Karne Wala Us Se Mehroom Karne Wala Wahi Hai Aur Jins Mutayyan Karne Wala Aslan Wahi Hai Farmaan E Bari Tala Hai:

لِلّٰہِ مُلۡکُ السَّمٰوٰتِ وَ الۡاَرۡضِ ؕ یَخۡلُقُ مَا یَشَآءُ ؕ یَہَبُ لِمَنۡ یَّشَآءُ اِنَاثًا وَّ یَہَبُ لِمَنۡ یَّشَآءُ الذُّکُوۡرَ.

اَوۡ یُزَوِّجُہُمۡ ذُکۡرَانًا وَّ اِنَاثًا ۚ وَ یَجۡعَلُ مَنۡ یَّشَآءُ عَقِیۡمًا ؕ اِنَّہٗ عَلِیۡمٌ قَدِیۡرٌ.

Sare Aasmano Aur Zameen Ki Saltanat Allaah Hi Ki Hai Woh Jo Chahta Hai Peda Karta Hai Woh Jis Ko Chahta Hai Ladkiya Deta Hai Aur Jis Ko Chahta Hai,Ladke Deta Hai. Ya Phir Un Ko Mila Jula Kar Larkay Bhi Deta Hai , Aur Larkiyan Bhi ,Aur Jis Ko Chahta Hai , Baanjh Bana Deta Hai . Yaqeenan Woh Ilm Ka Bhi Malik Hai , Qudrat Ka Bhi Malik . (Surah Sho'ra:49&50)

Agar Ek Biwi Se Aulaad Na Ho To Dusri Shadi Kare Dusri Se Bhi Aulaad Na Ho To Teesri Se Shadi Kare Aur Teesri Se Bhi Na Ho To Chhothi Se Shadi Kare Aur Agar Chhothi Se Bhi Aulaad Na Ho To Taqdeer Ke Likhe Par Sabar Kare Aur Allaah Ke Faisle Se Raazi Ho Jaae.

SAWAAL NO 286:- Aysi Mehndi Lagaane Ka Kiya Hukam Hai Jis Me Alcohol Bhi Shamil Ho?

JAWAAB:- Koi Harj Nahi Hai Alcohol Yaha Khane Aur Pine Ke Qabeel Se Nahi Hai Balke Istimaal Ke Liye Hai Aur Yah Ek Qisam Ka Chemical Hai Jo Zaroorat Ke Tahat Mukhtalif Qisam Ki Chizo Me Istimaal Kiya Jata Hai Albatta Khane Pine Me Nasha Aawar Hone Ke Sabab Na Jaiz Hoga Aur Yah Jo Bayan Kiya Jata Hai Ke Alcohol Napaak Hai To Is Bare Me Jaan Lena Chahiye Ke Manshiyaat Hakman Napaak Hai Na Ke Manwi Taur Par Misal Mushrik Ke Ki Woh Hakman Napaak Hai Is Ko Chhune Se Badan Napaak Nahi Hota.

SAWAAL NO 287:- Hamare Yaha Samaan Bechne Wala, Aurto Ka Baal Lekar Gharelu Samaan Deta Hai Kiya Ham Yah Kaam Kar Skate Hai?

JAWAAB:- Sar Se Le Kar Pair Tak Insaani Jisam Ka Koi Hissa Bechna Jaiz Nahi Hai Kuy Ke Yah Allaah Ki Milkiyat Hai Aur Fir Allaah Ne Use Takreem Bakhshi Hai Lihaza Kisi Musalmaan Ke Liye Jaiz Nahi Ke Woh Aurto Ka Baal Naqad Ya Samaan Ke Badle Beche Sath Hi Un Balo Ko Shaitaani Maqasaid Ke Liye Istimaal Karne Ka Bhi Khadsha Hai.

SAWAAL NO 288:- Kiya Baap Ki Jaaidaad Taqseem Karne Ke Liye Maa Ki Wafaat Ka Intizaar Karna Hoga?

JAWAAB:- Nahi,Jis Ki Jaaidaad Taqseem Karni Hai Bas Usi Ka Wafaat Pana Zaroori Hai Is Liye Baap Ka Intiqaal Ho Jaae To Tarqa Taqseem Karne Ke Liye Maa Ki Wafaat Ka Intizaar Nahi Kiya Jaae Ga Balke Maiyyat Ki Tadfeen Ke Baad Bulata Khair Wiraasar Taqseem Kar Di Jaae Aur Biwi Ko Bhi Hissa Mile Ga Kuy Ke Islaam Ne Shohar Ke Maal Me Biwi Ka Bhi Hissa Muqarrar Kiya Hai Jab Maa Ka Intiqaal Ho Jaae Tab Uski Niji JaidaD Uske Wareseen Me Taqseem Ki Jaae Gi.

SAWAAL NO 289:- Baaz Aurte Apne Gharo Me Birthday Aur Dusre Function Ke Liye Cake Bana Kar Bechti Hai Kiya Yah Tijarat Jaiz Hai?

JAWAAB:- Gharo Me Cake Bana Kar Tijarat Karna Jaiz Hai Lekin Fisq Aur Fujoor Aur Kufr Masiyat Wale Function Ke Liye Makhsoos Taur Par Cake Taiyyar Karna Jaiz Nahi Hai Kuy Ke Allaah Ne Gunaah Ke Kaamo Par Tawun Karne Se Mana Kiya Hai Islaam Me Saalgirah Manana Jaiz Nahi Hai Is Liye Us Kaam Ke Liye Cake Taiyyar Karna Jaiz Nahi Hoga Albatta Cake Ki Aam Tijarat Ya Jaiz Dawati Ke Liye Cake Banana Jaiz Hai.

SAWAAL NO 290:- Kiya Beti Faut Ho Jaane Se Sas Ke Liye Damaad Na Mehram Ho Jata Hai?

JAWAAB:- Saas Muhramaat E Abadiya Me Se Hai Yani Biwi Faut Ho Jaae Ya Use Talaaq De De Fir Bhi Damaad Apni Saas Se Shadi Nahi Kar Sakta Hai.

SAWAAL NO 291:- Hamare Yaha Sunaar Se Mustamal Gold Aur Chandi Ke Lain Dain Par 30% Katoti Ki Jati Hai Kiya Aysa Karna Sahih Hai?

JAWAAB:- Sone Ka Sone Se Aur Chandi Ka Chandi Se Lain Dain Par Kami Ziyadti Karna Jaiz Nahi Hai Aur Na Hi Udhaar Aur Taakhir Se Mamla Karna Jaiz Hai Is Mamle Me Yah To Tay Hai Ke Jis Sunaar Ke Paas Jaae Ge Woh Purana Sona Aur Chandi Kam Rate Par Le Ga Jo Ke Islaami Atibaar Se Na Jaiz Shakal Hai Is Liye Mustamil Zaiwaraat Badlne Se Behtar Hai Ke Ise Bech Kar Usi Paise Se New Zaiwaraat Khareed Liye Jaae Yah Shakal Jaiz Hogi Ya Sone Ke Zaiwaraat Se Chandi Aur Chandi Ke Zaiwaraat Se Sona Khareed Le Yah Shakal Bhi Jaiz Hai Kuy Ke Yaha Jins Badal Raha Hai Is Liye Qeemat Me Kami Beshi Jaiz Hai Sath Hi Yah Bhi Dhiyaan Rahe Ke Mamla Naqdi Aur Fauri Tay Ho.

SAWAAL NO 292:- Kiya Haalat E Janaabat Me Haiz Aur Janabat Me Quraan Kareem Aur Deeni Kitabo Ki Safaai Karna Aur Ek Jagah Se Dusri Jagah Muntaqil Karna Jaiz Hai?

JAWAAB:- Afzal Soorat To Yahi Hai Ke Jo Paak Ho Wahi Quraan Ki Safaai Kare Aur Ek Jagah Se Dusri Jagah Muntaqil Kare Taaham Zaroorat Ke Tahat Haiz Wali Aurat Dastana Laga Kar Quraan Chhu Sakti Hai Aur Ek Jagah Se Dusri Jagah Use Muntaqil Kar Sakti Hai Jaisa Ke Tilaawat Karna Bhi Uske Liye Jaiz Bai Lekin Junubi Ka Mamla Alag Hai Nabiﷺ Haalat E Janaabat Me Tilaawat Nahi Farmate Jab Is Haalat Me Tilaawat Mamnu Hai To Musahhaf Chhuna Badarja Awla Mamnu Hoga Raha Masala Deeni Kitaabo Ka To Junubi Ho Ya Haiza Unki Safaai Suthraai Kar Sakte Hai.

SAWAAL NO 293:- Kiya Beti Apne Baap Ke Sar Ka Bosa Le Sakti Hai?

JAWAAB:- Jis Tarah Baap Apni Beti Ke Sar Ka Bosa Le Sakta Hai Usi Tarah Beti Bhi Apne Baap Ke Sar Ka Bosa Le Sakti Hai Is Me Sharan Koi Haraj Nahi Hai.

SAWAAL NO 294:- Pet Opretion Ki Wajah Se Baarbaar Hambistari Karne Se Pet Dard Karta Hai Kiya Aysi Soorat Me Shohar Ka Haath Se Mani Kharij Karna Jaiz Hai Jab Ke Biwi Na Baar Baar Jima Karne De Aur Na Hi Dusri Shadi Ki Ijaazat De?

JAWAAB:- Allaah Farmata Hai Tumhari Biwiya Tumhari Khetiya Hai Apni Kheto Me Jis Tarah Chaaho Aao Is Aayat Ka Matlab Hai Ke Biwi Se Hambistari Karne Me Koi Bhi Tareeqa Istimaal Kar Sakte Hai Jis Se Biwi Ka Pet Dard Na Kare Lekin Jalq(Khud Lazzati/Mashat Zani) Karna Jaiz Nahi Hai Aur Dusri Shadi Ke Liye Pehli Biwi Se Ijaazat Lene Ki Bhi Zaroorat Nahi Hai.

SAWAAL NO 295:- Haiz Ki Haalat Me Ajar Ki Niyyat Se Wazu Karna Ya Sone Se Pehle Wazu Kar Ke Sona Kaisa Hai?

JAWAAB:- NabiﷺSe Khane Aur Sone Se Pehle Janabat Me Wazu Karna Sabit Haj Aur Usi Tarah Baaz Asar Se Maaloom Hota Hai Ke Sahaba Kiraam Haalat E Janaabat Me Wazu Kar Ke Masjid Me Thehara Karte The Haalat E Janabat Me Wazu Karne Se Najaasat Me Kami Waqe Hoti Hai Jab Ke Haiz Me Musalsal Khun Jari Rehta Hai Is Wajah Se Is Haalat Me Wazu Karne Se Najaasat Me Kami Ka Imkaan Nahi Hai Bina Bare Haiz Ki Haalat Me Wazu Karna Mufeed Nahi Hai Aur Na Shariat Me Haiz Wali Ka Wazu Karna Saabit Hai.

SAWAAL NO 296:- Ek Jagah Meri Beti Ka Rishta Laga Hai Magar Isme Masala Yah Hai Ke Ladke Wale Nikaah Kar Ke 3 Saal Tak Rukhsati Karna Nahi Chhahte Aur Is Bare Me Ek Molana Ne Bataya Ke Nikaah Kar Ke 6 Month Tak Rukhsati Na Karne Se Nikaah Toot Jata Hai Kiya Waqai Deen E Islaam Me Aysi Baat Hai?

JAWAAB:- Aap Apni Beti Ka Nikaah Kar Ke Aur 3 Year Bagair Rukhsati Ke Apne Ghar Rakhna Chaahe To Rakh Sakte Hai Is Se Nikaah Nahi Khatam Hoga. Sahih Bukhari Me Hai Aaisha RA Se Marvi Woh Bayan Karti Hai:

ان النبي صلى الله عليه وسلم تزوجها وهي بنت ست سنين وبنى بها وهي بنت تسع سنين.

(صحيح البخاري:5134)

Tarjumah:- NabiﷺNe Unse Nikaah Kiya To Unki Umar 6 Saal Thi Aur Jab Unse Sohbat Ki To Unki Umar 9 Saal Thi.

Is Hadees Se Pata Chala Ke NabiﷺNe Aaisha RA Se Nikaah Ke 3 Saal Baad Rukhsati Karaai Yani Iska Matlab Yah Hua Ke Nikaah Kar Ke Rukhsati Na Karane Se Nikaah Nahi Khatam Hota Chahe Nikaah Par Kai Saal Guzar Jaae.

SAWAAL NO 297:- Aurto Me Sab Se Afzal Kon Hai?

JAWAAB:- Shaikh Ibne Baaz Se Sawaal Kiya Gaya Ke Aurto Me Alal Itkaaq Sab Se Afzal Kon Hai To Shaikh Ne Jawaab Diya Me 5 Aurto Ko Afzaliyat Haasil Hai Woh Hai Khadija,Aaisha, Fatimah Bint Muhamamd, Aasiyah Aur Maryam. Un Pancho Me Hazrat Aaisha Ko Afzaliyat Haasil Hai Kuy Ke NabiﷺKa Farmaan Hai Ke Tamaam Aurto Me Aaisha Ki Fazilat Ayse Hi Hai Jaise Sareed Ki Fazilat Tamaam Khano Par.

SAWAAL No 298:-Kiya Yah Baat Sahih Hai Ke Allaah Ne Fatimah RA Ki Rooh Khud Hi Qabz Ki?

JAWAAB:- Nahi,Aysi Koi Baat Kisi Daleel Se Saabit Nahi Hai Yah Logo Me Galat Mashhoor Hai Tafseer Roohul Bayaan Me Yah Baat Bila Sanad Manqul Hai Is Liye Uska Koi Bharosa Nahi Hai.

SAWAAL NO 299:- Duniya Me Jis Aurat Ki Kisi Wajah Se Shadi Na Ho Sake Use Aakhirat Me Kiya Mile Ga?

JAWAAB:- Is Bare Me Ahle Ilm Ne Likha Hai Ke Jannat Me Uski Shadi Ayse Mard Se Kar Di Jaae Gi Jis Se Uski Aankho Ko Thandak Pohnche Gi.

SAWAAL NO 300:- Kiraae Wali Maa Ki Kiya Haiysiyat Hai Yani Kiraae Par Kisi Aurat Ki Kokh Le Kar Bachcha Paidah Karna Kaisa Hai?

JAWAAB:- Is Ko English Me Saroget Mother Hood Kaha Jata Hai Is Ka Tareeqah Yah Hai Ke Miya Biwi Ka Nutfa Haasil Kar Ke Use Masnui Tareeqah Se Baa Aawar Kar Ke Kisi Dusri Aurat Ke Raham Me Rakha Jata Hai Goya Ek Aurat Ki Kokh Kiraya Par Hoti Hai Jab Ke Us Kokh Me Nutfah Miya Biwi Ka Hota Hai Yah Sarasar Haraam Hai Baaz Ulma Ne Sarogesi Me Jawaaz Ka Ek Pehlu Nikala Hai Ke Ek Shakhas Ko 2 Biwiya Ho To Ek Biwi Aur Shohar Ka Nutfah Dusri Biwi Ke Raham Me Uski Ijaazat Se Rakha Ja Sakta Hai Maslan Banjh Biwi Ka Baizah Aur Shohar Ka Nutfah Lekar Aulaad Janne Wali Biwi Ka Baizah Aur Shohar Ka Nutfah Le Kar Banjh Biwi Ke Raham Me Rakha Jaae Haqeeqat Me Jawaaz Ka Fatwah Galat Hai Aur Kisi Ke Liye Ek Biwi Ka Baiza Dusri Biwi Ke Raham Me Rakhna Jaiz Nahi Hai Is Masale Par Rabta E Aalam Islaami Ki Islaamic Fiqah Ecedmy Ka Ceminaar Ho Chuka Hai Jis Ka Khulasa Al Islaam Sawaal Aur Jawaab Ke Fatwah Number 23104 Me Mazkoor Hai.